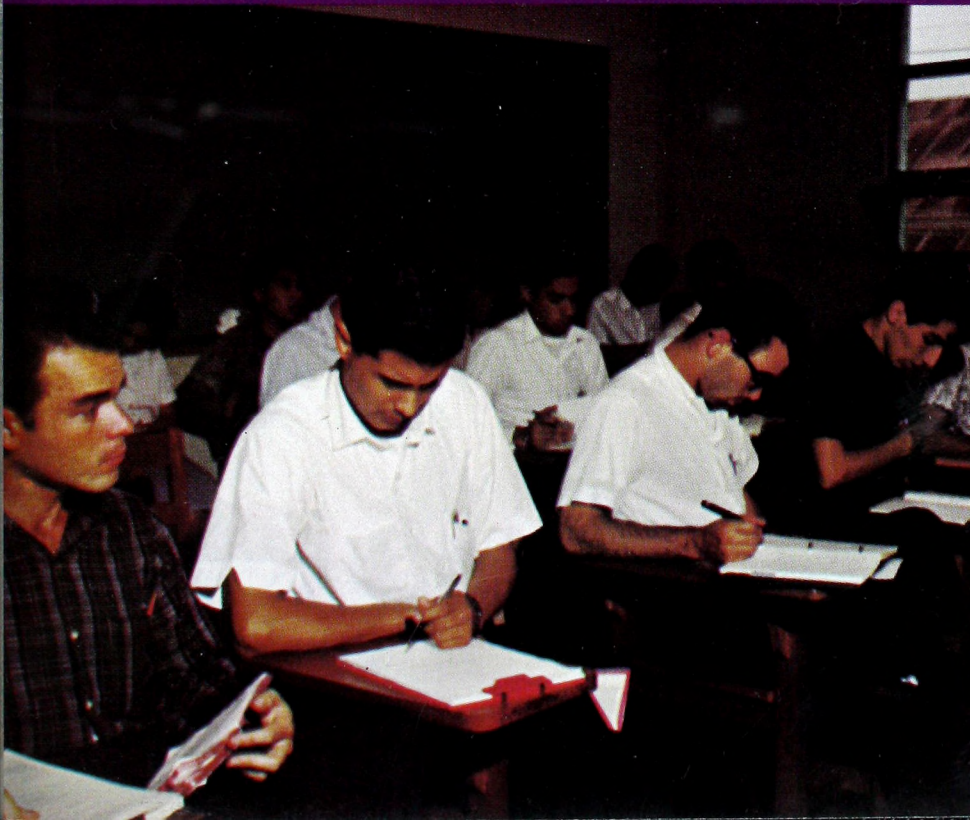


# WORLD VISION

MAGAZINE / NOVEMBER 1969

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## its new urgency



40 CENTS

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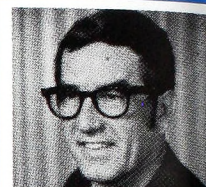
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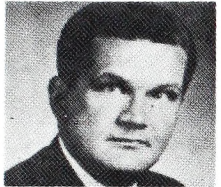
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1969 AWARDS BY EVANGELICAL PRESS ASSOCIATION



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**COVER PHOTO:** Students at the Latin American Biblical Seminary, San Jose, Costa Rica are a fortunate few. Many others need training but are unable to get it.

Bob Pierce, founder; Paul S. Rees, editor, Theodore W. Engstrom, executive editor; Frank Farrell, associate editor; M. Ann Woodward, assistant editor; Don Aylard, art director; Jean Caldwell, artist; Howard Payne, advertising manager; Ed Norman, director, subscriber services; John Hoagland, researcher.

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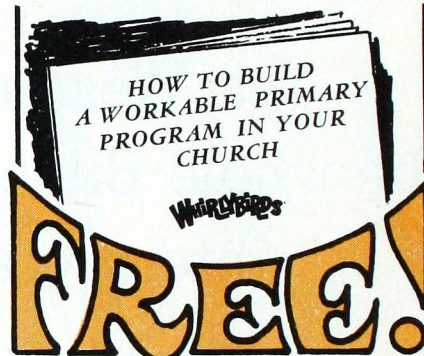
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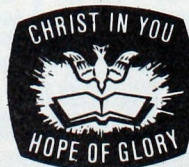
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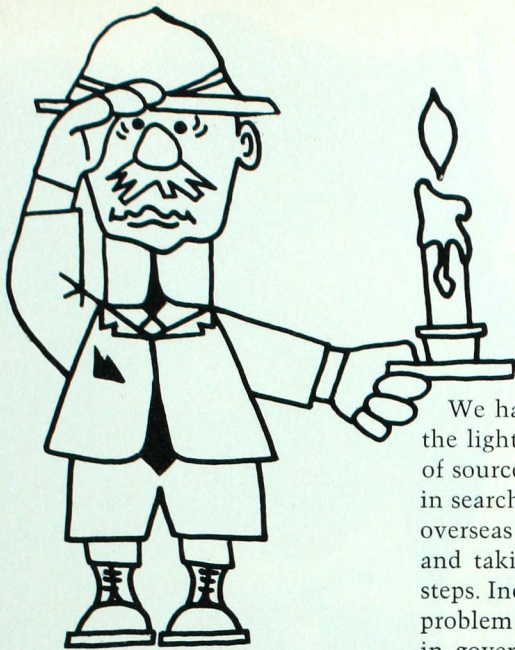


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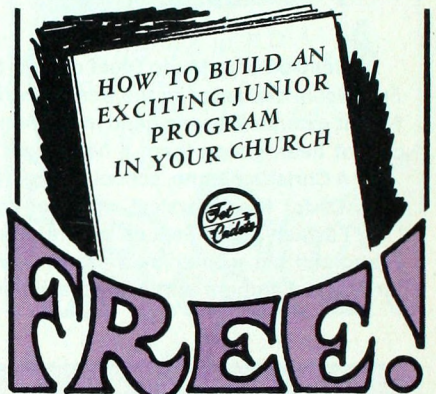
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# Beyond the grass hut

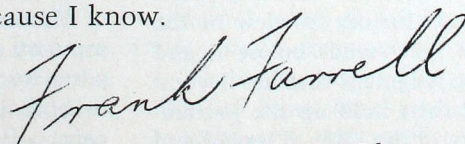
To couple the concepts of missions and education is to evoke in some minds a picture of dark, primitive natives sitting on the dirt floor of a grass hut listening to a white missionary pound home the fact that so far as the alphabet is concerned, B undeniably and inescapably follows A.

To a mind thus conditioned, this issue of World Vision Magazine would carry an almost unbearable impact of educational sophistication. For this issue, dedicated to missions and education, signals how far the missionary movement has gone beyond the primitive picture of the grass hut in most areas. For illustration of this, one need only turn to C. Peter Wagner's article, which names four crises facing Latin American evangelicals in the field of theological education: high-level training, theological formulation, the ordination gap, and accrediting associations. Considerably more than the English alphabet is involved here.

Frank Kline directs our attention to an outstanding theological seminary in India which provides a showcase of evangelical cooperation in education. Ralph Winter vividly describes some of the results of the seminary extension movement in Latin America, which is attracting attention around the world.

As for results of missionary education, Chua Wee Hian tells the exciting story of Bible study and evangelism on the campuses of Korea. It involves a different type of campus unrest: a radical revolution in the inward man wrought by the Spirit of Christ.

And may I add a word of personal greeting to our fine family of readers, for this is my first opportunity to do so as new associate editor. I would like here to record my delight at being in a strategic post in the service of world mission, which for the glory of God is the greatest cause I know.



Associate Editor

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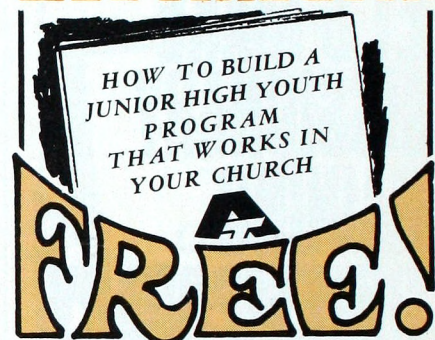
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Our contributor this month is Jack F. Shepherd, Christian and Missionary Alliance pastor and former chairman of the department of missions of Nyack Missionary College, Nyack, New York.

# LET'S MAKE MISSIONARY TRAINING CONTEMPORARY

6

If there is to be any significant increase in the size and influence of the Christian community in this changing world, the next decades must see new and greater outreach in mission and evangelism. If this happens there must be creative change in the training of the missionaries we send forth to serve.

Missionary training can be made contemporary—within our present structures and programs — if we examine them with scrupulous honesty and work on them with energetic creativeness. I believe it is better to revise and revive present structure than to hastily dismiss them as obsolete with only theoretical constructs as replacements.

What I want to say relates to the training of those who go out from North America, although the idea of mission must not be locked into that traditional geographical perspective.

Two fundamental problems confront any proposal for change in missionary training. The first is the incredible range of activities and functions which can be classified under the category

of "missionary." Does any other vocational specialization gather under one name such a varied collection of job descriptions? The only thing that gives commonality to the whole business is the "sending" process.

The second problem is the wide variation in requirements and qualifications for missionary service. Some say that you need nothing much beyond a willingness to go. Others see the missionary vocation as so complex and demanding that it is hardly possible within one lifetime to get the ideal education for mission, especially with extended overseas assignments.

A baffling array of schools and institutes of missions are conducted to train and orient this wide variety of people. If those who direct these programs are alert to the need for creative change and enjoy the confidence and support of the agencies which they serve when they introduce this kind of change, our missions may indeed begin to meet current needs. This will be true whether these programs are week-long candidate schools, Bible institute, college or seminary missions majors, graduate level offerings or intensive and advanced orientation sessions.

Course descriptions, syllabi, catalogues and articles on missionary training usually touch on seven different areas of study: biblical, theological, historical, geographical, cultural, psychological and personal. To make missionary training contemporary does not require new areas of study, but rather new dimensions within these areas.

*Heighten* seems the proper word for new dimensions in biblical studies in mission. Detailed scrutiny of Scripture has not yielded any kind of neat outline for missions structure and strategy. Whether the word "mission" can be derived from the vocabulary of the inspired text is even questionable.

Instead of just going back to bedrock biblical principles, having confidently settled on them and submitted to them, we need to lift our eyes to the height of a full biblical perspective so as to see our world not merely "from a human point of view." This will mean looking at our history in view of the creative act that stands before it and the ultimate judgment that lies beyond it. We will then hold up the particularist history of the biblical record and constantly relate all the rest of history to it. At the same time we will ask how the fact of God's having limited him-

self in revelation and incarnation to participate in that particular history relates to the whole of history as it is now unfolding.

We need to keep pressing for answers to the intriguing and disturbing question concerning the work of the Holy Spirit out there in the larger reaches of our world as compared with His work in the world of the Bible. Our answers will probably be the more humble and tentative in view of the new heights attained in our enlarging world and universe.

We need to *broaden* our theology into new dimensions. A narrow theological interpretation can severely limit one's biblical perspective. There is a kind of relativity to theology that makes broadness essential and beneficial. Our theologies need to be rephrased under constant judgment of the Word as they are related to new worlds of thought and language.

We need very much to broaden (or is it really too narrow?) our doctrine of the church. We can hold evangelical convictions and ecumenical ideals together in demonstrating the character of true unity in Christ in taking the gospel into all the world. We must learn to deal with this "great new fact of our time" with a sound theological understanding of the church, not just prejudices derived from questionable theories about signs of the end-time.

## Man's high potential

We must also work at a broader, clearer theological view of man since humanization has become a dominant theme in comprising contemporary theology. Worldwide mission has much to say about man's high potential and addressability in spite of the vast range of variables in the human condition. Then too, can evangelical theology not break out of those restrictive confines that keep it from speaking clearly on the universality of the redemptive provision? Sometimes all that is heard are negative words about the kind of universalism that "cuts the nerve of missionary motivation."

We need to broaden our doctrine of ministry so as to knock down the supports for some of the barriers among us both in terms of rigidities in concepts of ordination and clergy-laity distinctions.

We must seek to *widen* our historical base. The late Kenneth Scott La-



houette exemplifies the way in which a sense of history can make a Christian gracious, tolerant and patient. We need a wideness of view to see what has been happening as a result of the work of missions in our time. Those who have come to share life in Christ exist as church fellowships wherever you go in the world. Whereas we have thought of mission as something we do for others — usually earth's underprivileged — now we begin to see it as something we do with them.

We need to *lengthen* our geographical dimension of missions. Flags, maps, costumes and the like have been colorful attractions to strengthen deputation presentations. But in our day, when there is a more intimate understanding of the world, this approach is not only becoming ineffective, it is in danger of becoming offensive.

### To enlarge the vision

The great contemporary resource for an enlarged vision of mission is the church growth concept which seems at last to have come alive. Careful studies and new books are appearing regularly, dealing with all areas of the world. Charts, measures, reports and projections make available profiles and images of the churches everywhere. Emphasis on planning, research and evaluation gives reliable indicators for anticipation of responsiveness and incipient growth-influencing factors. Perhaps these can enable us to see our world with the same kind of urgent compassion that William Carey did when he called the people of his time to "lengthen . . . cords and strengthen . . . stakes" in mission.

One of the greatest ways to *extend* our understanding of missions into larger dimensions is in the area of cultural studies. Sociology and anthropology have already made notable contributions in the service of mission, especially in situations where the gospel is taken to primitive peoples and the church must understand and adapt to the social structure. "Indigenous" has come to have much more meaning and significance as it is recognized to have essentially cultural, not just mission policy, implications.

Admittedly, the social sciences could relativize much that is essential to basic Christian faith unless they are challenged and disciplined by fundamental biblical and theological principles. Nonetheless where these two perspectives have open interaction there is tremendous potential for the extension of missionary thinking into

creatively new dimensions.

Closely related to our other social sciences is the psychological area. Psychology, because of its concern with the subjective side of experience, is in danger of becoming more culture-bound than anthropology and even sociology. We have learned that psychology can be valuable in serving missions in many areas relating to candidate evaluation and continuing mental health. Important things are opening to us even in bi-cultural terms in the techniques of counseling and group dynamics.

But the expanding dimension of missionary training that waits to be explored as a parallel to language learning is in the realm of a psychologically informed grasp of the science of communication. People like Edward Hall and Marshall McLuhan can alert us to the aspects of cybernetics and the use of mass media that can expand our awareness of the complexity and wonder of the communications process so that we can be more effective in getting our message through.

*Deepening* might best describe the new dimensions needed in the category we call personal. We should not ridicule those training program hours devoted to "The Personal Life of the Missionary." Though the talks may often have been pietistic and naive, the recognition of the priority of the personal factor in missions is sound and discerning.

Perhaps the whole battery of studies just touched on needs to be organized and presented so as to develop in the candidate a deep, honest personal self-awareness and a sensitivity to other persons regardless of the fact that they are across geographical, cultural, religious and linguistic frontiers.

This kind of penetration beyond theory and ideal to actualities and real issues might come if our training programs provided for direct contact with prejudice, poverty, discrimination and oppression in the context of a prospective missionary's own land and culture — not just on the foreign field where it may be identified as something common to "them" and not to "us." This might help to relieve him of that tendency toward a cultural and national sense of superiority that so often limits acceptance of missionaries.

The deepening of this part of training can relate to every aspect of the missionary's preparation, and all of these can enrich what is still the primary missionary qualification: depth of spiritual life and knowledge of Christ.

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At the Occidente Center, which is geared to ordained pastors, pastoral psychology is studied using the case-study method.

# The seminary that became

8 **A**lready an alcoholic at 32, wealthy landowner Angel (Ang'hel) Martinez was hardly an angel. He was a despair to his wife and a menace to his three children. Then he was invited to a Bible study in the home of one of the seminary professors. After a number of weeks he accepted Christ and became a member of the little church in San Felipe, Guatemala.

At first his mere presence in that little church gave it quite a boost. Soon he became an elder, was allowed to preach, and took charge of several sister congregations. He now leads a local church radio program and has become a financial advisor and mainstay in the church. Time lapse: five years.

Notice it was a seminary professor's home where Angel first heard the gospel. Because that professor worked in a very unusual kind of seminary, an extension seminary, he was able to introduce Angel to a whole series of high-quality seminary courses formerly available only to those who could study full-time. Through this program Angel was able to work his way through the standard seminary curriculum in those five years. This year he is graduating with some of the

highest grades in his class. His training is fully adequate for ordination and he may be ordained whether or not he works full-time in the ministry. He is already an excellent preacher and is doing a great deal of pastoral work.

When Angel was in his first year of seminary studies, World Vision Magazine carried an article about this unusual seminary, "This Seminary Goes to the Student," (July, 1966). It is time to add another chapter. That school was then only a pilot project with three years behind it. Now it has 220 students and has become the catalyst of a whole movement involving more than 50 other schools in Latin America, and there is serious interest around the world.

The movement that was then beginning in a corner has now provided the basis for a 648-page book, *Theological Education by Extension\**, which not only gives a blow-by-blow account of this growing movement but includes a practical manual of both theory and practice for the development of such a program.

The key to the whole thing is the astonishing flexibility of the extension technique. For example, Bolivia's new George Allen Theological Seminary centered in Cochabamba suddenly has 143 students studying on five different academic levels. In the top-level course is Rene Prado. He is the sophisticated principal of a high school in Cochabamba, a deacon and Sunday school teacher in the local church.

\* Available postpaid for \$5.25 from MARC/DOC, 919 West Huntington Drive, Monrovia, California 91016.

Ralph Winter, Ph.D., who currently is a professor at the School of World Mission at Fuller Theological Seminary, taught anthropology in the Landivar University at Quezaltenango, Guatemala, and worked with the Mam Christian Center. He was prominent in Indian work in Guatemala and was editor of the magazine *Noticiero*.

In the lowest level is Fructoso Blanco. He will never make a city pastor but is already an effective leader in a rural Quechua Indian congregation — where wisdom gleaned through age and experience is what is most highly valued.

In the second level course is Nicolas Rodriguez. For his course of studies a sixth-grade diploma is required. This 30-year-old farmer pedals his bicycle five miles into Cliza, a rural town 30 miles from Cochabamba. Tied to the rack on the back of his bicycle are his lessons carefully wrapped in newspapers. Nicolas is concentrating on a Spanish grammar class that will help him pass his sixth-grade government exam and thus admit him to more than just the introductory Bible studies of the second-level seminary curriculum.

An extension system can also be employed to upgrade the education of men who are already ordained pastors. The West Indies Mission, which was an early participant in this movement, cites an example of a seasoned pastor who wants deeper roots: Pastor Joseph, who may have special reason for his studies since his son is a graduate of Moody Bible Institute, Wheaton College and the University of Chicago! He feels uneducated beside his son and increasingly so as other young people in his congregation get further educa-

# a movement

by Ralph Winter

tion. Yet he has been president of the association of pastors in his area and is the highly successful leader of the fastest growing church in that association. A diligent student, he is an inspiration to both his teacher and his fellow students. Though he will never catch up to his son's advanced education he is getting a thorough grounding in biblical, historical, and theological studies — on a higher level that what is offered to the younger men in most residential schools.

But how many men really have time to do worthwhile part-time study? Carlos Veloza may be an extreme example. He is 29, father of six children, works as a laboratory technician in Yumbo, near Cali in Colombia, and needs to work both day and night shifts! Converted last year during Colombia's Evangelism-in-Depth movement, he is active in the local church, but wanted to take seminary studies as well. He talked to a professor who thought it was an impossibility to work two shifts daily and also study, especially since he would have to go by bus to another city to attend the two classes on Thursday night. But Carlos attends, arriving home at 11 p.m. and rising at 4:30 the next morning to get to his early day shift. Many wives would complain, but his wife Herminicia says that his studies are a blessing from God. Little Gonzalo, seven, and Nidia, six, are proud of their student father and look forward to the day when they too can study in the seminary. One day Gonzalo asked his father, "Papa, are you going to be a pastor and will our home be a parsonage?" "Not only a pastor," replied Nicolas "but a theologian as well!" Because the Yumbo church has no

ordained minister, Carlos and others preach and lead the services. He is starting a subcongregation in his home in one of the new suburbs of Yumbo.

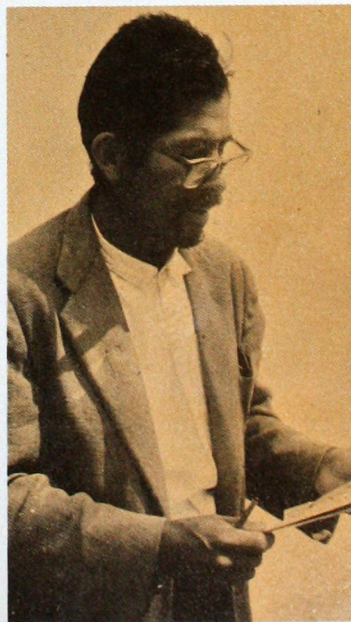
Carlos Veloza has been reached by a well-established seminary hundreds of miles away. He studies under one of the 21 extension centers which form one of three regional "divisions" of the now-nationwide United Biblical Seminary. Based in Medellin and sponsored by seven different church traditions, this seminary has 156 enrolled in its very first year of extension operation. Within five years it may have five hundred — and it can do this at a tenth of the cost of a traditional program. Why? First of all, the students are generally mature leaders and are capable of a bit more study outside of class (five hours outside for each hour in class). This reduces the cost per student. Second, these older men are better able to buy their books and pay tuition.

This new program is a godsend to Colombia. Typical of conditions all over Latin America, Colombia has 1800 evangelical congregations; the leaders in two-thirds of them have not gone beyond the sixth grade and are by anyone's standards lacking an adequate theological education. How else but by extension can these men be given that essential grounding in the Word of God and the historic truths without which years of missionary work may drift irresistibly (and perhaps rapidly) into durable heresies? There are some signs of this already. Against that threat the extension seminary is rapidly developing a vast network of unprecedented scope.

There is similar hope in other places. Brazil even has a special association of schools preparing to work by extension — 38 schools are already members! A Presbyterian missionary reports, "Out of my 29 years of experience in Brazil, I can say that this is the movement in theological education of greatest hope that I have seen."

Clyde Taylor of the National Association of Evangelicals, who began his missionary work in Colombia, says, "Pastors and leaders in the U.S. as well as every missionary, involved in leadership training or not, must become familiar with the extension seminary concept which is shaking traditional foundations in Latin America and is rapidly spreading to other parts of the world."

The extension seminary is now a movement!



Fructoso Blanco

Rene Prado



Pastor Joseph

# Latin American evangelicals:

the  
threat  
within

*'For every pastor in Latin America who has had systematic Bible and theological training . . . there are four or five men who are functioning as pastors but have not been trained or ordained.'*

by C. Peter Wagner

As the decade of the 1960s draws to a close, evangelical churchmen in Latin America have come face to face with four major crises in the area of theological education. A good bit of energy will undoubtedly be expended by missions and national churches during the 1970s in attempting to resolve the problems.

The word "evangelical" needs to be defined at the very beginning. Back in 1916, the Congress on Christian Work in Latin America, meeting in Panama City, made a decision that is now producing some confusion. The delegates decided to scrap the word "Protestant" for future missionary work in Latin America, and substitute "evangelical." Back in the days when Protestants were suffering persecution, this may have been wisdom. Today the legacy has become a drag.

If another such congress could be held, I would make a motion that "Protestant" be reinstated and the "evangelical" become a term to define the conservative theological position which is based on a biblical theology and which stresses evangelism as the primary mission of the church in the world. The opposite point of view could in one sense be called "ecumenical," as Horner does in *Protestant Crosscurrents in Mission*, or "liberal," or perhaps "radical" or "secular."

---

C. Peter Wagner, a professor in the George Allan Theological Seminary and associate general director of the Andes Evangelical Mission, has served since 1967 as Secretary of the CLATT committee for the production of "intertexts" in Latin America.

The overwhelming majority of Protestants in Latin America are evangelicals. Although accurate statistics are not available, some responsible observers estimate a figure of five percent liberals. Counting fellow travelers, the figure might rise to 10 percent. As an educated guess, then, let's say that some 90 percent of Latin American Protestants are theologically evangelical.

If this seems high, it is undoubtedly because the minority make so much noise. They have developed the ability to project the image that they are the legitimate spokesmen for Latin American Protestantism. The degree to which they have succeeded reflects accurately the largest advantage they now have over evangelicals—a long headstart in theological education. And this brings us back to our main topic: the four crisis that Protestant evangelicals are facing in theological education in Latin America today.

1. *The crisis in high-level training.*

Until recently, Latin American evangelicals have not generally concerned themselves with high-level theological education. By this I mean the postsecondary school training which would result in a Th.B. (*Bachiller de Teología*) or a Lic. Th. (*Licenciatura en Teología*), the latter being roughly equivalent to a B.D.

This has placed them at a great disadvantage to the liberal sector which

from the very beginning selected gifted Latin Americans whom they could train to the same academic level as missionaries. Not only did they establish academically distinguished institutions in Latin America, such as the Union Seminary of Buenos Aires and the Río Piedras Seminary in Puerto Rico, but when the brighter students finished these studies they found scholarships available for graduate work in the United States and Europe. Several Latin Americans have doctorates in theology and have assumed key positions of teaching and administration in their seminaries. Well-prepared Latins consequently control much of the theological education at the higher levels. Unfortunately, many of them have been molded theologically in liberal institutions outside the continent, and they have returned to Latin America to infuse in the institutions they now control the type of theology they learned abroad.

In the meantime, evangelicals were expending their energies on winning men and women to Christ and multiplying churches. High-level training was not a priority matter for evangeli-

*At the Oruro Extension Center of George Allan Theological Seminary in Cochabamba, Bolivia, there are students who have barely three years primary school who learn with university students — all studying at various levels.*



## Latin American evangelicals: *Continued*

cal missionaries, partly because few of them had been trained to the B.D. level themselves. Most of them had studied in institutions such as Moody Bible Institute, and their training of nationals tended to be on the Moody level, which was undeniably the best for the accomplishment of their particular objectives. They trained thousands of pastors and evangelists, and thus have dominated the Protestant scene numerically. For this they are to be commended, for nothing is more important or should take precedence over reconciling men and women to Christ and causing churches to multiply vigorously.

But the crisis is still with us. Unfortunately, missionaries are still running most of the higher-level evangelical seminaries. We are still perhaps a generation away from the time when evangelical seminaries will be under the control of Latins. Only a crash program which involves immediate investment of funds and personnel will be able to shorten the duration of the crisis.

The outstanding exception to this evangelical foot-dragging in theological education has been the Latin American Bible Seminary in Costa Rica. Under the leadership of Dr. Wilton Nelson it has provided excellent training for Latin Americans from a wide variety of denominations and republics. For some years now it has been developing a "latinamericanization" program with the objective of placing it under the control of Latins. Now that Nelson has retired from his post, the institution has entered a period of transition, and observers of the Latin American scene are well aware that the results of this experiment will be highly influential in the future development of evangelical theological education.

### 2. *The crisis of theological formulation.*

The second crisis grows directly out of the first. It involves a long-term procedure designed to cause a theological impact upon a whole continent. The historic denominations took this seriously from the very beginning and began preparing theologians during the first three decades of the century. Now they have a corps of theologians from the young church. To the peril of the church as a whole, the small minority of those who are now writing Protestant theology from the secu-

lar and radical perspective are gaining the reputation in some circles of being the voice of the only authentic and indigenous Latin American theology.

I have just finished doing research for a book describing the present-day theological scene in Latin America. In the process, I soon found the material on the liberal and radical side was abundant to the point of forcing a selection of the many representatives of that position who were writing academically respectable theology. The bibliography is huge and rapidly expanding. They are outpublishing the evangelicals in this field perhaps fifty pages to one!

There is no question that the evangelicals, as one observer put it, "have been living a theology if they haven't been writing one." But this is slight comfort. In order to influence others, any theology must be articulated and published. Luther lived his theology long before nailing up his Ninety-Five Theses, but if his principles had been practiced only, without ever being published, they would not have changed the course of history.

For the book mentioned, I was forced to select representatives of the evangelical position from evangelists and schoolteachers rather than from theological professors and scholars. There are several Latin American evangelicals who are theologically sophisticated, but, curiously, they do not write. One reason for this might be a syndrome of evangelical "activism" which seems to place a higher value on getting around from one conference or campaign to another than on extended periods for contemplation and writing.

*'Latin American evangelicals have not generally concerned themselves with high-level theological education. . . . This has placed them at a great disadvantage to the liberal sector.'*

Another might be that whereas evangelical funding seems to be readily available for international evangelism congresses and exotic missionary work directed toward savage tribes, both of which are good activities, only the crumbs from the table go to theological education.

If evangelicals are to meet this crisis adequately, theological education needs to be placed higher on the priority list. Some of the big evangelical funding from foundations, churches and missionary projects in Bible schools and colleges needs to be directed toward such unglamorous projects as scholarships, libraries and salaries for Latin American theological professors and writers. If not, we may find ourselves losing the battle for theological minds during the 1970s.

### 3. *The crisis of the ordination gap.*

For every pastor in Latin America who has had systematic Bible and theological training and who has been ordained by his denomination (whatever form this "ordination" may take), there are four or five men who are functioning as pastors but have not been trained or ordained, mainly because they have lacked the opportunity. Since the church in Latin America is growing considerably faster than facilities for ministerial training, the resulting "ordination gap" becomes wider every year. Today there are some 80,000 to 100,000 untrained pastors in Latin America. Why has this happened?

Part of the problem lies in the type of person we have been training. While multitudes of young folk have been trained in our seminaries and Bible institutes, we have placed little emphasis on training the proven adult church leaders, the men to whom God has given the spiritual gifts necessary for an effective ministry. This is why many of our institutions, when they take an honest inventory, find that relatively few of their graduates have gone into the ministry.

When the Presbyterian Seminary in Guatemala took such an inventory in the early 1960s, leaders were startled to find that after 25 years only 10 of their graduates were serving as pastors among their 200 churches. Total seminary enrollment in 1962 was only six—hardly enough, at two per year, to close their widening ordination gap.

The problem was not confined to Guatemala or to the Presbyterians. Throughout the continent all but a few stagnant and non-growing churches were feeling the same frustration of



*For every university-trained pastor in Latin America there are scores who carry on without the advantage of an education.*

not being able to train enough ministers for their rapidly multiplying churches. Everyone knew there was something wrong, but no one had a solution.

The breakthrough came in Guatemala in 1962 when the scheme for decentralizing the seminary was proposed. It was discovered that perhaps the major hangup had been on form.

Most missionaries who established seminaries and Bible institutes in Latin America did so after the pattern of their alma maters in the homelands. They assumed that a traditional residence institution was *the* way to train ministers, and that a person who did not conform to that pattern could never qualify as a fully ordained minister.

Ralph Winter, one of the engineers of the decentralized seminary, tells how his uncle, as a boy, had been so accustomed to drinking milk from bottles that when he first went to the farm and was served milk that came directly from the cow to the pitcher he was nauseated by the thought of drinking such an animal secretion. We've served our theological education in seminary-shaped bottles for so long that an alternate form tends to startle or repel us. We've tried to change the appearance of the bottles by adjusting academic years, varying the subjects, offering scholarships, changing location, and all kinds of things, but it never occurred to us to do something as radical as changing the bottle for a pitcher.

What is now known as extension theological education is an entirely new form. It has done away with attendance at a residence seminary as a requirement for a theological degree. Rather it has adapted the seminary so that the institution provides the same level of training for church leaders wherever they may be found. In most cases the residence program is maintained, but an extension program is added to reach a new group of people who need training.

Enrollment at the Guatemala seminary began rising immediately and eventually went from six to over 200. It took five years for the innovation to begin to spread widely outside of Guatemala. But more than 30 institutions representing almost every Latin American republic now have an active extension program, and more are adding such a program every year. The two other major focal points of extension, outside of Guatemala, are the United Bible Seminary of Colombia and the George Allan Seminary of Bolivia. Bra-

## Latin American evangelicals:

Continued

*'Only a crash program which involves immediate investment of funds and personnel will be able to shorten the duration of the crisis.'*

zil has even set up an association to promote extension education (AETTE).

The ordination gap may be difficult to close, but it does seem that we now have a key to progress in the 1970s.

4. *The crisis of international accrediting associations.*

Since the liberal minority controlled theological education at the high levels in Latin America, it was to be expected that when associations of theological education began to be formed, they would assume the leading role. This happened during the middle 1960s with


the formation of three major associations, one in Brazil, one in Buenos Aires, and one in the Mexico/Central American region. With the possible exception of the northern association, conservatives generally found themselves looking at these organizations from the outside. Some excluded themselves on the grounds that nothing positive could be gained from such an unlikely association with the liberal institutions. Others were excluded by the associations because membership was open only to high-level seminaries, and evangelicals possessed very few.

These associations have not been entirely successful for those same reasons. They are not fully representative of the wide variety of theological training institutions existing on the continent. They represent an academic elite and for the most part a theological mentality that the majority of Latin American Protestants reject. Furthermore, in spite of all their years of effort, they have not yet been able to come up with a viable plan for mutual accreditation of even their own membership.

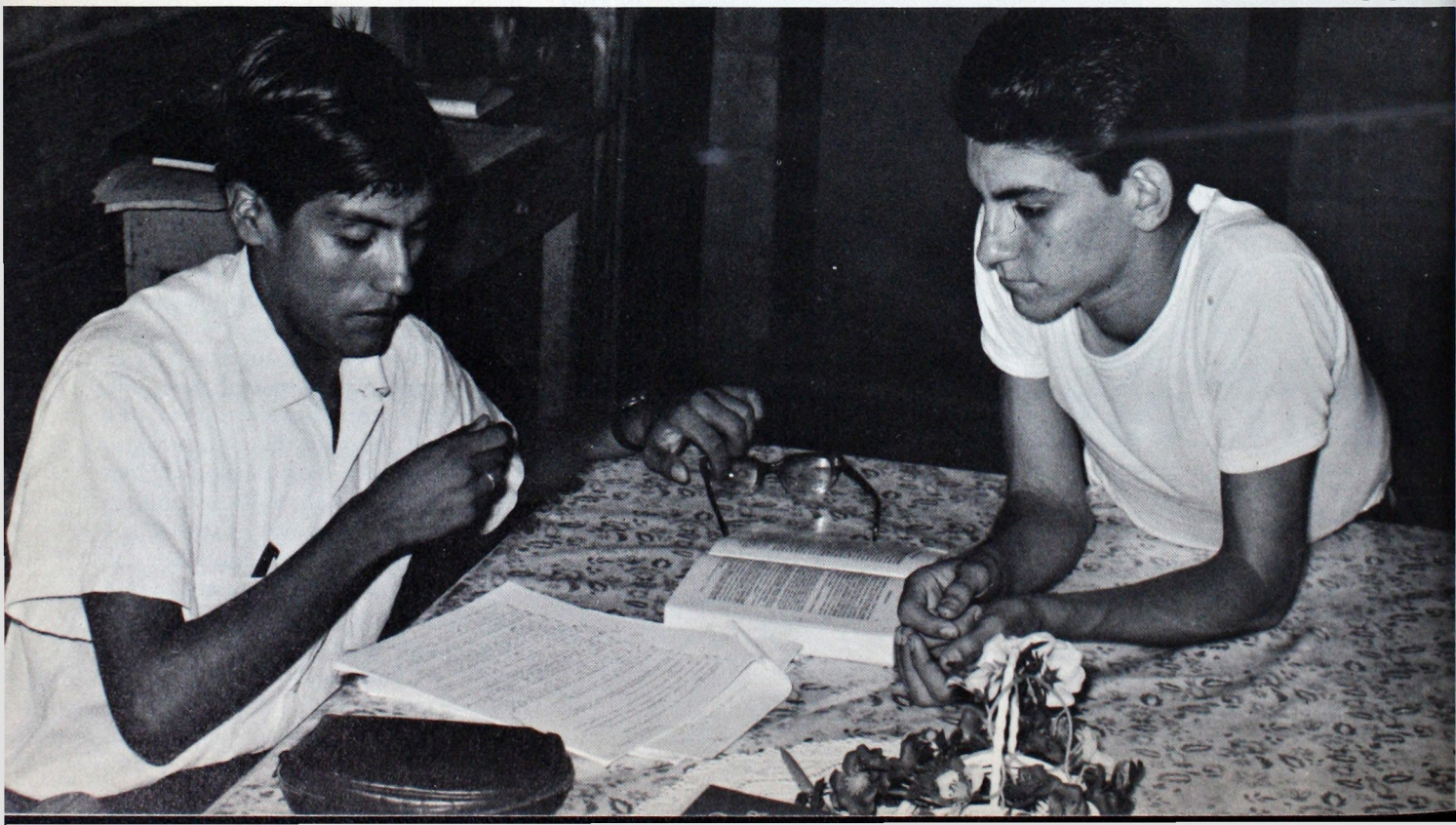
Without really trying, however, evangelicals seem to have emerged with an alternative that satisfies their needs to a degree. This was one of the by-products of extension theological education. An ad hoc committee called CLATT (Latin American Committee for Theological Texts) was formed in order to provide the special kind of programmed textbooks needed for extension education. It will serve as a

sort of accrediting agency, not for institutions but for textbooks. Here again is a new form. Since the texts are self-teaching to a point, the fact that a student has studied a certain CLATT book now is becoming more important than the fact that he studied in a certain institution. If a student studies the "intertext" (as they are called) in Nicaragua, then goes to Argentina, the CLATT-related institution in Argentina will undoubtedly accredit that course even though it might have been taken in the institution of a different denomination.

Someone has recently pointed out a paradox. While the conservative theologians are experimenting with radical new forms of theological education, the radical theologians have found themselves with little desire to move out of their traditional and conservative educational forms!

These are the major crises which confront evangelicals involved in Latin American theological education today. Some seem to have solutions just around the corner, some seem far from being solved. All are vital to the future development of an already rapidly growing church. 

*Lincoln Toalombo, graduate of Latin American Biblical Seminary and pastor of the Santa Cruz church, checks an extension student's work. One of the advantages of the extension program is that existing facilities or even a home can be used, thus avoiding expense of building and equipment.*







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# It can't be done—

## but God did it

by Frank Kline

**E**vangelicals can't get together!" It has often been said and apparently with good reason.

But God *can* get them together when they are willing. He has done it, and He has used as one of His laboratories a theological seminary in Central India. Union Biblical Seminary in Yeotmal, Maharashtra is now the largest Protestant theological seminary in India, but it began 30 years ago with only 11 students as a Bible school for the Indian Free Methodist Church.

The seminary was born out of a revival in Yeotmal District. Out of this awakening came the call of the church for theological training for 11 young men who felt called to the full-time ministry of the church. Their church sent Frank and Betty Kline in response to this call. The school was opened on an undergraduate level in 1939 with those 11 students. One new recruit from the Australian Church of Christ later joined them, and 12 men were graduated in that first class in 1942. Two district superintendents, one professor and several pastors from the class are still serving the church today.

The Bible-centered curriculum was

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*Frank J. Kline, dean of the school of religion at Seattle Pacific College, was founder of Union Biblical Seminary in Yeotmal, India, and served as its president from 1939 to 1964.*

*Academic procession at the 30th anniversary of Union Biblical Seminary, Yeotmal, India. Front left, Kenneth Bauman and right, author Frank Kline.*



based on the conviction that God's word is eternal and that He still speaks through it to meet the need of men today. This approach has been blessed of God in the ministry of the graduates.

In the providence of God the eight missions surrounding Yeotmal are all evangelical. They also began to feel the need for closer cooperation and as a step to that end formed the Behar-Khandesh Christian Conference. Resulting from this cooperation, these churches began to send students to Yeotmal—starting with the Christian and Missionary Alliance and extending to others. This cooperation made it necessary to enlarge the school, to upgrade its academic standard, and finally to adopt English as the medium of instruction, as students from other language areas began to come. All of this involved more personnel and a greater financial outlay than was possible for any one mission, and other avenues of cooperation were explored.

In 1951 the Evangelical Fellowship of India was organized in Yeotmal. One of its first official minutes reflected a growing sense of need for a higher standard of theological education. It called for the school in Yeotmal to expand its goal to include a B.D. department for college graduates on an all-India basis, a need already recognized by the India Holiness Association which has had its annual convention in Yeotmal for over 40 years.

### A time to prepare

Now a period of preparation was necessary. More than financial expediency was in focus, although that was certainly involved. More than organizational patterns were thoroughly discussed, for the effort to meet the known and emerging needs of a thoroughly evangelical education for the increasingly indigenous and national ministries of the church in India affected the entire church. Theological concerns were certainly normative and central in the decisions which were considered and taken after more than two years of thorough dialogue. These discussions took place in hill stations in the summer, in the annual meetings of the various missions involved, and in a series of conferences held between 1951 and 1953.

On September 4, 1953, the step for a union was finally taken. It was made possible by the initial action of the home board of the Free Methodist Church of North America and the concurring action of the 10 cooperating

bodies which officially formed Union Biblical Seminary. This organizing body adopted a theological statement which had been worked out cooperatively and approved by the member churches. It also adopted a Memorandum of Association which includes that theological statement as well as the objectives of the institution and procedures for its development. The seminary was fully accredited by the All-India Accrediting Association in 1964. Thus was accomplished a revolutionary act in evangelical circles. It "couldn't be done," but God did it!

### More than an institution

Under the continuing blessing of God this movement has prospered. It became in many ways more than just a theological institution. It became interested in creative and expository writing and hosted activities to this end, which have developed into all-India organizations. It has encouraged and helped in the development of Christian theological literature under a commission sponsored by the Evangelical Fellowship of India. It has been involved in the formation of the Evangelical Literature Fellowship through personnel of the seminary as well as through the Christian education movement of the EFI. It has cooperated in a radio ministry as well as in evangelistic and other activities related to the church and the fulfillment of Christ's mission in India and nearby countries. Students of Union Biblical Seminary have come from nine countries in Africa and Asia as well as from all but one state in India. They have come from 36 denominations, and the professors from 11. The Board of Governors includes representatives of 27 denominations and interdenominational Christian organizations. The seminary is thus church-related and is autonomously controlled inside India.

Its outreach has served the sending churches as well as the whole community through missionary teams who share the good news of God's love in Christ. The story of this outreach is exciting. The first Protestant church to be organized and dedicated in Nepal is a result of the effort of one of these teams, as is also a mission on the northernmost border of India, next to Tibet. Graduates today are serving as missionaries in many lands, including Bhutan, Sikkim, Burma, Africa, Indonesia, Malaysia and the Philippines.


The impact made by this Bibliocentric curriculum and spiritual fellow-



*Frank Kline gives the March 11, 1969 commencement address.*

ship is also evidenced by the fact that such an impressive number of students have come from what we think of as the "mainline churches." These churches represent the entire breadth of thinking, from some of the ancient Syrian Orthodox churches and the Church of England to the Assemblies of God, from the Quaker and Mennonite churches to the Salvation Army.

Last March the seminary celebrated the 30th year of its founding and the 15th year of the union. The hand of God has been seen in its inception in revival, in its basis in the Word of God, and in its progress in evangelical cooperation—thus presenting a united front to a questing world. These guiding principles hold true today. It is our conviction that if God is to continue to bless the seminary as he has in the past, it will hold to these principles: serving the whole church with the whole Bible and a message for the whole world.

Every revolutionary idea, of course, is fraught with dangers. Union Biblical Seminary shares in these as well as in the joys of God's presence. The impact of a month spent in Indian recently underscores the demand for a Spirit-filled biblical ministry in the pulpits of India today. Businessmen, government officials and village people, nationals of India and international friends of India, emphasized and re-emphasized this need. We commend this institution to the prayers of the friends of God everywhere for its continued usefulness to the church in India and throughout Afro-Asia. 



8700 students and 445 missionaries registered at the Urbana Missionary Conference.

# Facts, figures & the call of God

by  
Edward R. Dayton

18 **W**hy do so many of us say we are willing to be foreign missionaries and yet there continues to be a shortage of those who go to carry the gospel to those of another culture?

At the Inter-Varsity Triennial Missionary Conference at Urbana in 1967 almost 80 percent of the delegates said they were willing to be a foreign missionary if God so directed, yet in a

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Edward R. Dayton, director of Missions Advanced Research and Communication Center, Monrovia, California. His article is based on a current book *Christian Collegians and Christian Missions* he co-authored with Paul Barkman and Edward L. Gruman.

survey taken two months after the conference, less than 15 percent believed that God was definitely calling them to the foreign mission field. Six thousand college age men and women said they were willing to go if God directed. Yet they were not sure that God wanted them to be foreign missionaries. Were they really serious? Were they mistaken about their own intentions? Should we conclude that God did not want them to be foreign missionaries? How is one to know whether he is "called" to be a missionary?

Early in 1968 an extensive 100-question questionnaire was mailed to 8000 of the delegates. It inquired about many details of their beliefs and actions. The response was phenomenal. Over 4700 took at least an hour to complete and return the questionnaire.

One area that was probed deeply was this question of a "call." Almost all of these collegians believed that all Christians have some obligation to foreign missions. They were asked first whether they believed the call to be a missionary was different from the call to any other occupation. Opinion was divided as to whether the missionary call is a special call. Slightly more than 50 percent of these predominantly Christian college men and women believed that it is a decision which requires no more special call than any other important decision of life.

How then should one think about the call? How does it happen? How is it recognized? Again opinion was divided. Slightly less than half believed that it should be thought of as "the leading of the Holy Spirit in a special way." The rest were divided among answers, as e.g., "a challenge to share in what God is doing throughout the world," "the result of a match between what a person is able to do, and what needs to be done," and "obedience to the universal command of God."

If this is our understanding (at least that of our Christian collegians) of how one is led to be a missionary, is it adequate? Is it sufficient to move us to a place of service? The delegates were given a multiple-choice question: "Which of the following do you think is an important reason that there are not enough missionary candidates?" Ten different reasons that might be considered important were listed. Out of the middle of this list 68 percent selected the answer, "People are not heeding the call of God." Another 55 percent checked the answer, "They don't understand what a call is." Salaries did not bother them (in spite of their equation of financial hardship with missions on a previous question). The fact of low status was unimportant to many. Only slightly more than 20 percent were willing to write off professional missions as not the best way to do the job. What, then, did they

believe might be needed to help these people who should be responding but were not?

A series of questions was constructed which would at least attempt to determine the kind of information most helpful to potential missionary candidates. Would they be willing to venture into the unknown "on faith"? Would they be willing to trust themselves into the hands of professional mission organizations without details of the task and the location? In reply more than half stated they would be more likely to apply for mission opportunity if they knew both the location and the task. Nearly 20 percent wanted to know at least about the task.

Mission societies should note that whereas the average secular organization seldom advertises for people in general but attempts to fill a specific job with the best person, missions recruiting information is often so general as to cover up the real need. It would be interesting to speculate what would happen if a mission society made known in very specific detail (including age, physical attributes, length of service, salary, financial responsibilities, etc.) the availability of a job or jobs in the same manner as their secular "competition."

On other questions it became obvious that this large group of college men and women, who by their atten-


dance at Urbana demonstrated a strong interest in missions, saw a great need for a list of real opportunities, specific information about types of occupational opportunities, areas of service and relationships to the national church.

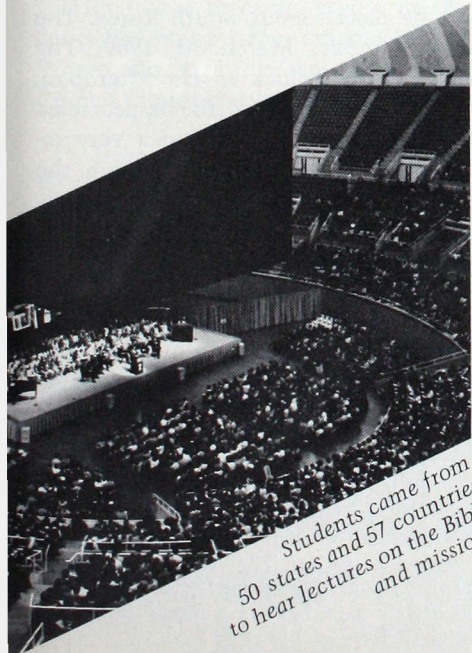
A group that should have the strongest opinions as to how one is led to be a missionary would be those who recently made the decision for missionary service. There were 83 missionary candidates at Urbana. These people led every other group in believing that the call to be a missionary was no different from any other call, but rather should be seen as a decision which was made in the same arena of life as other decisions. Three out of four saw it this way.

Could it be that with all of our emphasis on how to permit the Holy Spirit to give guidance in our life, we have forgotten to educate our young people (and one another!) to the fact that when we do turn our lives over completely to God we should expect to find his leadership in all the everyday affairs of life? The Christian life is, after all, the *normal* life. When St. Augustine said, "Love God and do as you please," he was trying to express for us the fact that when our relationship to God is correct, the natural outworkings of our lives in the world which God has prepared for us will be within

His will. If Spirit-filled men put in front of us information about the task that they believe God wants us to do, and we in turn are committed to Him, then we truly permit the Holy Spirit to lead us.

It appears from the Urbana survey that mission organizations have failed to take the one major (and perhaps final) step toward being used of the Holy Spirit to lead others to foreign missionary service. The missionary task is a "spiritual" undertaking, but it does not follow that it should be an unknown or mysterious one. If we have trained our young people to make decisions in the arena of life on the basis of information that is in front of them, then we fail them if we do not give them all the information they have been trained to expect.

It remains to be seen what would happen if the well-established mission organization carefully described the tasks it needs to have done and then provided this information to potential candidates. When such a presentation is coupled with a more streamlined view than the frustrating months and years it now takes to establish acceptance by the average mission board we may yet find that there are thousands of American men and women ready to answer the call to follow the leading of the Holy Spirit "into all the world." 



Students came from 50 states and 57 countries to hear lectures on the Bible and missions.



Missionaries and students frequently spent time asking and answering questions about what overseas service was really like.



After the conference, which is held during the Christmas-New Year vacation time, students received a questionnaire asking what they felt about missions.



This group, led by a student, studies Luke chapter 2 during their Bible session.

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# Campus evangelism Korean style

by Chua Wee Hian

**T**he place: Seoul, South Korea. The date: Sunday, March 30, 1969. The time: three o'clock in the afternoon.

Mr. Lee Chang Woo, the bespectacled 5'5" leader and founder of a very remarkable "rice roots" movement, the Korean University Bible Fellowship, ordered one of the senior students to shut the main door of the Chong-no Center. Then he smiled at me, commenting, "We must observe discipline. So those who come late must be shut out. Last week we locked out 30 students. Quite frankly, I don't know what

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*Chua Wee Hian is associate general secretary of the International Fellowship of Evangelical Students for the Far East. He is also editor of The Way, a quarterly magazine for Asian university students. Currently based in Hong Kong, he spends a great deal of his time visiting and encouraging national evangelical student movements in East Asia.*

we would have done if we had allowed them in this room. We might all have suffocated."

It is not often that one comes across a Christian group which shuts out prospective audiences!

The hall measured 40 by 22 feet. The ceilings were low and the weight of some 140 students must have been quite a strain on the wooden floorboards. Outside, the weather was cold and bitter. Inside, we were warmed by a kerosene heater and the heat of human bodies seated close together. Looking around the room, I appraised the students, noting that many were neatly dressed in university uniforms. The well-designed badges they wore told the audience the universities represented. A young man from the front row got up and announced that the second symposium on the book of Daniel was beginning. The atmosphere became electrified, almost like that at a ball game. The students were looking forward to hearing an eight-man team of medical students observe, interpret and apply selected passages from Daniel's prophecies. The previous Sunday a team of eight engineering students had expounded the first three chapters of the same book.

To be selected to speak at such a symposium was a great honor, but it meant days of diligent study and preparation. Each speaker was given seven to eight minutes to grapple with his or her passage. I saw the faces of the students glow whenever a speaker made a good observation. Heads nodded when a direct hit was scored in practical application.

Prior to the meeting, groups of students had met for spontaneous prayer. When the meeting was over, they formed themselves into groups of twos

and threes to pray the message home. No wonder God's Word is constantly finding a lodging place in the hearts of these eager students. The prayers were fervent and passionate. The audible murmurs and groans generated more heat to the humid room, and although I understood no Korean I sensed that this was a season of spiritual refreshing.

Chong-no Center is not the only place where large groups of students meet regularly for fellowship and Bible study. University Bible Fellowship (UBF for short) groups are scattered across the nation. Seven centers are in operation, each acting as a training base. Trainees in turn penetrate the university campuses and there are over one hundred groups meeting almost daily.

### The seed is sown

The story of this rice roots movement is really an account of the transforming power of God's Word in the lives of Korean Christians. It began in 1961 when the paths of two Christian workers crossed. One of the two was Mr. Lee Chang Woo who was then pastoring a small church in the economically poor southern provincial city of Kwangju. He saw the university students in that city, spiritually lost, drifting, and unreached by the church. The other was a young Southern Presbyterian missionary from the United States, Miss Sarah Barry. Miss Barry had always been sensitive to the needs of the Koreans and had sought in every way possible to identify herself with them. At this period in her ministry, she thought that God was calling her to be a rural evangelist.

When the paths of these two workers converged, neither of them realized at

first that God had a new plan for their ministry. Gradually, however, it became clear that the good news of Jesus Christ must be proclaimed to Korean students at the university level.

But how? The usual church program certainly would not draw them.

In the providence of God, Miss Gwen Wong of the IFES staff became acquainted with Miss Barry and Mr. Lee and all were led to see the tremendous potential of students who were able to discover the truth of God's Word for themselves. This was a revolutionary thought, since most Korean Christians,



*Students polish shoes and do other odd jobs to help support the work of evangelizing.*

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and even Western missionaries, were accustomed to spoonfeeding. Yet before long, they had made several key contacts among the non-Christian students. These studied the Bible under Mr. Lee, airing their doubts and asking serious questions. After some weeks they met the living Word through the written Word. Their lives were transformed and they carried the message of Christ's saving power back to their campuses. The Presbyterian mission allowed Mr. Lee and Miss Barry the use of their building, and students soon were meeting regularly at this place.

One of the early converts was Mr. Soo Il Chung. A notorious campus thug, he had come to the center with evil intent when the Lord found him. He was wonderfully converted and his transformed life speaks volumes. Today he is a staff member of the University Bible Fellowship.

### Rice roots indeed

As the name of the movement suggests, the UBF is a Bible-oriented move-

*It was in this center in Kwangju that the University Bible Fellowship began its work.*



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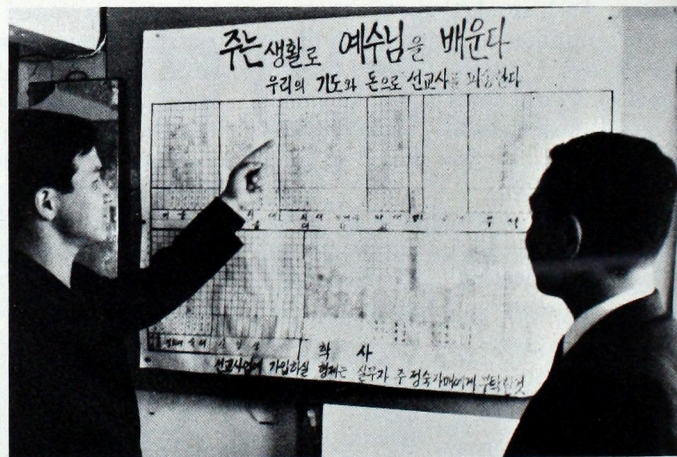
ment. Students and staff rarely use publicity stunts or gimmicks to attract the crowds. They seek to obey the teaching of the Scriptures, which, they believe, involves consistent witnessing on the campus and in the community. It also implies self-support and good stewardship.

Mr. Lee has always been a strong advocate of indigeneous support for his work. He has seen the spiritual poverty of churches and other Christian student organizations which looked to the West unashamedly for funds to run their work. He is convinced that every member who reads the Bible and obeys its teaching must inevitably give to the work of this young movement. By faith, he left his own pastorate, and in the years since 1961 he and his colleagues have proved the grace and sufficiency of their heavenly Father to supply the needs of his trusting children. Today the UBF operates on a budget equivalent to \$15,000 per year and all this is underwritten by students and graduates.

The seven centers have 10 full-time staff members, all of whom were won for Christ through the early ministry of the UBF. The national board, comprising mainly medical doctors, is

tians are invited to attend. But not all respond. The bait of Bible study is not always palatable to worldly fish. So the UBF holds special meetings in English at some of its centers. Many Korean students are anxious to improve their English, for to know this language spells promotion and success in Korean society. Thus they turn up at English Bible study sessions. There will always be "fish" who think of Christianity as a dreaded hook. The study of English is an attractive bait but the hook is terrifying! Not to be outdone, some UBF members have offered to study English from a Christian perspective based on articles from the American magazine *Time*. There have been reports of several students who were brought to Christ by this means.

When I first visited the UBF in April 1968, I was invited to join in at a lunch-hour prayer meeting at Woo Suk Medical College. The campus was rather crowded that day and there was hardly any quiet place to meet. Mr. Lee Chang Woo gathered the students who were eating their picnic lunch together. He turned to me and said that I was to preach the gospel to them. I was given one full minute to prepare my sermon! With such zeal for fishing, nearly two thousand Korean students have come to know the Lord through eight years of faithful witness.



*A UBF student shows a graduate doctor the contribution of his group in Seoul.*

based in Kwangju and is responsible for national policies.

**Fishing and cooking**

"Fishing" and "cooking" are favorite terms in UBF circles. The first is familiar to most Christians. The early disciples were called by the Lord Jesus to be "fishers of men." Fishing or evangelistic outreach is for most UBF members a natural outcome of obedience to the New Testament.

Fishing is done mainly through campus Bible studies, which non-Chris-

"Cooking" may sound strange to most of us. One of the students explained: "First we fish. Once we catch our fish, we must 'cook' him. We teach him to read the Bible and to pray. We bring him to the Center for instruction and he in turn is to fish others in and 'cook' them properly." Cooking, or the tedious but important ministry of following up young believers, plays a very important role in the life of the UBF.

Two years ago Mr. Lee was invited by the Scripture Union, a worldwide





Mr. Lee Chang Woo,  
founder and national director of  
University Bible Fellowship.

handkerchiefs and peanut candy to sell on the streets. The men go out on the streets to shine and polish shoes. The money they earn is given to their missionary funds.

Two Christmases ago the students worked to earn money for Miss Kim who works among prostitutes in Kwangju. God has used her to reclaim many broken lives and the UBF students are behind her in prayer and in giving.

### Not a perfect movement

The UBF, like all other movements, has its flaws and weaknesses. One could detect a spirit of exclusivism in this tightly knit nationalistic organization. One could see the place for broader teaching to be integrated in the training program. People who know the movement well are familiar with personality clashes and a lack of understanding on the part of some members in dealing with backsliders. But in spite of these weaknesses, its saving factor is the constant submission of its members to God's Word. When anyone adopts this attitude, the refining fires of God can be used to purge both man and movement. And this one sees in the UBF.

Without doubt, God has done great things for this student enterprise. The leaders are laying plans to tear down the Chong-no Center and erect in its place a four-story center. Already the members have pledged or given \$20,000. Once the new center is in operation there will be no need to shut out latecomers! The UBF will also be able to house its publishing program in the new building.

On the campuses of Korea there is still much land to possess for the King. Beyond Korea there is the vision of sending some of their own members as missionaries to other Asian countries. UBF leaders are eager to assist and encourage similar rice-roots church and student movements. They believe and they have proved that every member who gets involved in the task of disciple making and is wholly committed to the Lord by obeying the Scriptures will become a spiritual revolutionary.

Bible-reading fellowship, to write daily Bible study notes in Korean. He took up this challenge and in the last 18 months has produced several sets of notes. He had no difficulty distributing 2000 to 2500 copies of these notes, for it is obligatory for all UBF members to buy these. If they do not possess a copy they will not be able to follow the group discussions as these are based on the notes. These helpful aids are now being used by a few Korean churches also.

### Missionary-mindedness

I was impressed by the students' concept of the term "missionary." They think of this office in terms of their fellow students or staff who are engaged in pioneering Christian fellowships in a college or area where no Christian group exists. Over and over again I was introduced to Brother Kim or Sister Ahn or Brother Park who is a missionary to this or that college. But now the UBF members are looking further afield. They are proud to tell everyone that Mr. Seyoon Kim is their missionary to South East Asia. This man recently graduated from Seoul National University where he found the Lord a few years ago at a UBF Bible study cell. Today he is studying at the Discipleship Training Center in Singapore. When he completes his three years of theological study, he will probably serve the Lord in another Asian country.

The students also give very generously. On the walls of the centers are boards displaying missionary giving. Some of the money comes from the pockets of students but most of it is earned in rather unusual ways. The lady students make pretty embroidered

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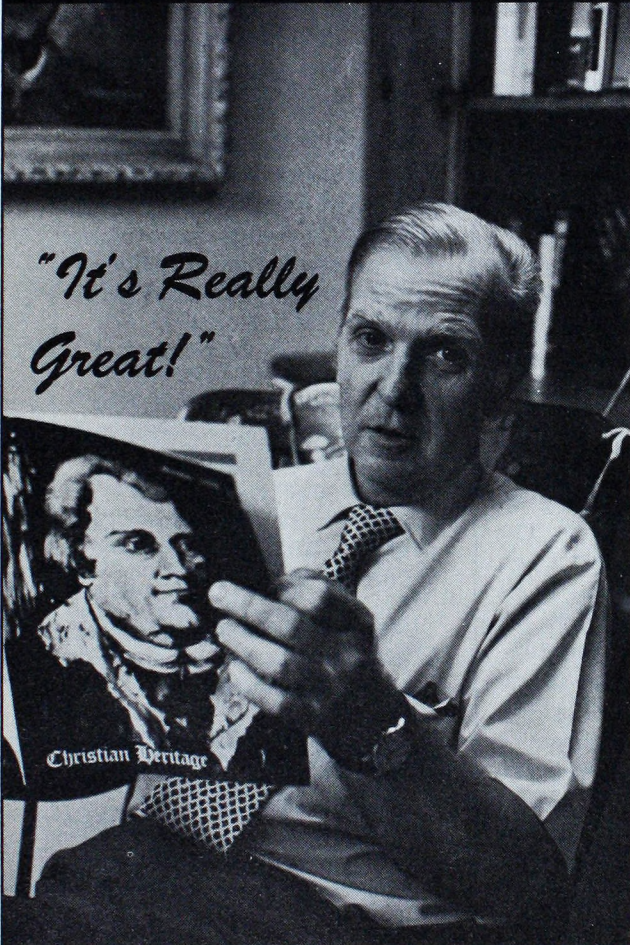
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The beautiful island of Barbados, most easterly of the islands in the Caribbean, was first visited in 1568 by a Portuguese captain, Pedro a Campos. Fascinated by the huge banyan trees with their long, straight brown roots hanging like beards, he named the island Barbados, which in the Portuguese language means "bearded." However, no settlement on the island was made until much later.

Sometime during 1624 or early 1625, the *Olive*, one of Sir William Courteen's ships under the command of Captain John Powell, was thrown off its course while returning from Pernambuco, Brazil and anchored at Hometown, Barbados. Powell carved on a tree the inscription, "James, King of England and of this Island" and informed his employer of the great prospects of investing in Barbados. Courteen became so impressed at the prospect that he formed a company, "Courteen and Associates," and in 1627 sent out a body of settlers under John Powell and his brother Henry Powell.

Barbados is one of the true "democ-

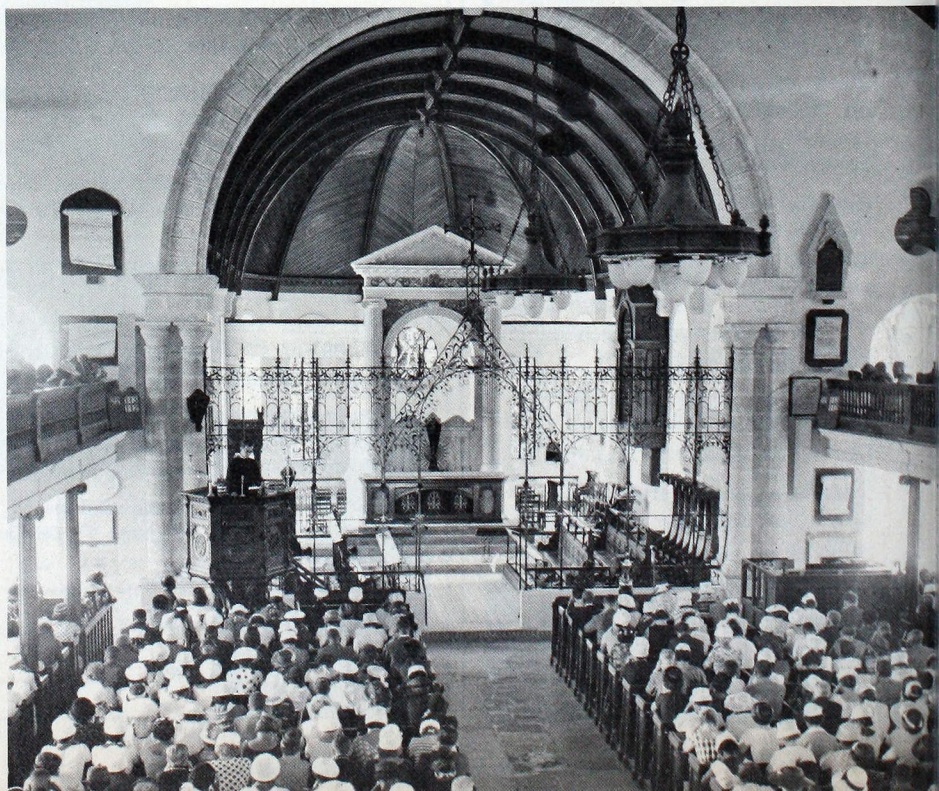
racies" of the world and its House of Assembly, dating from 1641, is the third oldest parliament in the British Commonwealth. Oldest of all is the House of Commons in London and second is the House of Assembly in Bermuda. Barbados gained its independence on November 30, 1966 under the distinguished leadership of the Rt. Hon. E. W. Barrow.

Because of its strong English influence and the conservative attitudes of its inhabitants, Barbados is also called "Little England" and "Bimshire." Barbadians are said to be more British than the British. The island is also called "Land of the Flying Fish" and "Island in the Sun." It is one of the world's greatest health resorts.

Barbados has a very high literacy rate third only to Japan and Sweden. This is mainly due to the Protestant church which from the earliest times set up a school system in every village. Between 1745 and 1784 the Bishop of London sent 35 churchmen to Barbados. However, it was the Methodists and the Moravians who were the great missionaries. The Moravians started their work around 1765 and the Methodists around 1786. Believing in human equality, they educated and carried the

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*Gordon Matthews, evangelist, is founder and president of the Caribbean Evangelistic and Missionary Association.*



*Crowds kneel in prayer at a Good Friday service.*



*Christ Church Parish Church is just one of the unusual and beautiful churches that dot the island of Barbados.*

is becoming weaker and weaker while the "isms" are becoming stronger and stronger.

Take, for instance, the community of Speightstown with a population of 2500. In this area there are 12 denominations, each a stone's throw from the other. Seven of these are of Arminian persuasion and four of them believe exactly the same. One U.S. church recently invested nearly \$100,000 in a property for a church in this area where there are already three others of identical faith. This church has a congregation of perhaps 15 to 25. In some other areas you find three to five different Pentecostal denominations—all on the same street about 100 yards apart. I am convinced that the Holy Spirit has no part in this ridiculous state of affairs.

Another problem confronting the church is "racism" on the part of many North American missionaries who do not consider the local Negro pastor their equal. The missionaries are well taken care of with nice homes, and in some cases two cars, while the local pastor is given a very low wage and extremely poor housing conditions. One of these groups has even set up a Bible class for white people only. This in a multiracial society where there are no segregated clubs or organizations! Local newspapers deplored this situation which is building tremendous resentment toward the United States. One denomination is fully self-supporting, yet no local man has any say in the financial affairs of that denomination. No wonder most of the middle and upper class Negroes and whites refuse to associate with these churches. This state of affairs does not exist among the established churches.

I write a "Sermon a Week" for our national newspaper and people often say to me, "You show so much concern for the United States of America." Yes, I do! Because I realize that the freedom of the Western world depends upon the U.S.A. Therefore, anything that causes damage to the U.S.A. is of great concern to me.

Do not allow anyone to make you believe that Barbados is a mission field in the same sense as Africa or India. Barbados is *the most evangelized country in the entire world*. This does not

mean that Barbados has no needs. It does, and they are tremendous. Barbados needs pastors, teachers and youth workers with new techniques capable of relating the gospel to our bright young people. Barbados needs financial help and equipment for a blind and deaf school, retarded children's home, children's home, old people's homes, Christian youth centers with good libraries, pastors' conferences, youth seminars and the like.

A team of Inter-Varsity lecturers and Fuller Theological Seminary students recently held discussions with youth which were very successful in many ways. A leadership training seminar with trained personnel from the States was held in August of this year.

The Caribbean Evangelistic and Missionary Association is working to foster fellowship among believers throughout the Caribbean, regardless of denomination, and to send out mission-

*The Anglican Lord Bishop inspects a church girls' brigade.*



aries. Seminars, youth camps and conferences are being planned to bring God's people together in love and fellowship and prepare them for united witness.

African and Asian countries are fast closing their doors to white Western missionaries today. But the doors of Africa are wide open to Barbadians, Barbados has personnel and potential to carry the good news, but needs assistance and support. I would like to see a nondenominational theological college established to prepare Barbadian missionaries for Africa and the East. The church, from a universal point of view, ought to grasp this opportunity.

Barbados, though plagued by problems of its own, may hold the answer to the continued evangelization of Africa.



# Twyla Ludwig's finest hour

by Charles Ludwig



Twyla Ludwig, founder of the Bunyore Girls' School.

The fee for a runner to cross the Bunyore Hills and pick up the mailbag at Kisumu was 25 cents. Reasonable enough for the 12-mile round trip. But the depression was on, and 25 cents was quite a nick out of a missionary allowance that was being cut from 20 to 50 percent each month. Because of the expense, we received our mail in this fashion only once a week.

The barefoot runner usually puffed into the Bunyore mission at about sundown. His arrival was always cause for minor celebration. Father would get out the Coleman lamp and fill it with gasoline, taking care not to waste a drop. At 75 cents a gallon, this was an extravagance. But Father believed that everyone deserved an occasional extravagance.

After pumping up the lamp and lighting it, we would all gather in the dining room and prepare for the moment. Having propped the big canvas bag on a zebra-hide bottomed chair, Father would select the proper key from his big ring and remove the lock. Then as the mail swooshed out onto the cow-dung floor, we would pounce on it like vultures on a kill in the Serengeti Plains.

On a certain Wednesday in 1930, Mother was especially anxious to get the mail. Ever since her arrival on the field in 1927 she had been anxious to

start a school for girls. Such a school, she believed, would strengthen the home and help bring about the new Kenya she longed to see. Three months before she had written a multi-paged letter to the mission board — a letter that outlined her dreams and the reason for the dreams. Considering that it took four to six weeks for a letter to get to America and an equal length of time for a reply, she hoped an agreeable answer was in this mail.

Quickly she laid aside the letter from her mother, the two-month-old *Prairie Farmer* and her home-town newspaper, the *McDonough Democrat*. Her only concern at the moment was for that long brown envelope with an official address in the corner.

And then she found it!

Soon her eyes were gulping up the print. And then they clouded over. "It isn't right. It just isn't right," she muttered fiercely, a cloud of tears covering both her brown eye and her blue eye.

"What isn't right?" asked Father, chuckling over an item in the *McDonough Democrat*.

"Here, look at it," she said, thrusting the letter toward him. "The board believes in such a school. But they say they don't have any money. I'll tell you, John, it isn't fair. America has so much and Africa has so little!"

Soon a faraway look came over her, and I knew exactly what she was thinking. Right then, in our makeshift hospital, there was a baby dying of pneumonia. The child had caught cold

because the mother, through ignorance, had allowed it to go around in a sopping wet dress. This woman had already lost eight of her 10 children. And now her husband was threatening to beat her if this one died.

In the villages Mother had witnessed unspeakable filth, for no one had taught the people the most elementary hygiene. Toilets were unknown. As a result, the majority of the people had hookworm. The mortality rate among children approached 90 percent. There were hundreds of reasons for these early deaths, but Mother was confident that a little training would eliminate many of these reasons.

"It just isn't right," she repeated, dabbing at her eyes and blowing her nose. "Surely if the people knew the need they would give . . ."

As she spoke, the sound of wailing from a distant village drifted into our home. The wailing was accompanied by the rhythmic thump of funeral horns and funeral drums.

A record had come in the mail. I wound up the old portable Victrola, changed the needle and sat back to listen. Soon a voice was singing: "My father is rich in houses and lands . . ."

The song changed the mood in the room completely. Then Mother said, "Play the other side."

Soon the same tenor voice was filling the room with another equally inspiring song. Mother listened to the words as if they were a direct message to her. While a hyena howled in the Bunyore Hills and the villagers continued their wailing we listened to a message from an American singer unknown to us. With the confidence of a real believer, he sang:

"God is still on the throne,  
And He will remember His own . . ."

Mother's seething righteous indignation changed into holy determination as she listened. Soon she was thumping the table while she declared that God would show her a way to get the needed school.

That night she lingered a little longer in her prayers. Then she turned to her favorite New Testament passage and read John 14:14, "If ye shall ask any thing in my name, I will do it." Years before she had staked out this passage and registered it as her own with faith. Now she renewed her claim.

I had just taken a bite of my pink papaya when Mother startled us with an announcement. "I know how we're going to get at least some of the money for the Bunyore Girls' School." As she

Son of missionaries to Africa, Charles Ludwig is author of *Mama Was A Missionary*.

spoke, both her blue eye and her brown eye were alive with new resolve. "We have box after box full of clothes for the natives. The natives can't sell their corn, and so I'll trade the clothes to them for corn. Then, when the price goes way up, I'll sell the corn and use the profit to build a dormitory."

"But Twyla, where will you put the corn?" asked Father. "We don't have a single crib. And besides, if you keep it for a long time, the weevils will eat it."

"I know where you can put the corn," cut in my sister Rosalyn. "You can put it in Charles' room!"

Since the women had convinced Mother that unshelled corn would resist the weevils longer than shelled corn, we arranged to trade for unshelled corn. My job was to count the ears and write the number on a ticket. The ticket was then presented to Mother at the clothes counter. If she thought more corn was needed, she indicated the number of ears and the woman would go home for more.

Soon my bedroom was filled to the ceiling—and still the corn came in. "Where shall we put it?" groaned Father.

"In Rosalyn's room!" I replied. The suggestion slid off my tongue with remarkable ease.

Soon everyone's bedroom was filled with corn. Then the living room and the dining room and the kitchen were filled. Then we moved out. But this wasn't such a bad thing, for actually the house had been built as a laundry. And since one of the other missionary families was leaving on furlough, we moved into their house.

The price of corn at this time was around three shillings for a two-hundred-pound bag—and there it remained for a long, long time.

"You'd better sell your corn," urged Father. "The weevils have gotten into it. If you don't get rid of it pretty soon, there won't be any left. It's better to get half a loaf than no loaf at all."

"But the price hasn't gone up!"

A few weeks later Father brought an ear to the table. There was at least one hole in each kernel. When he tapped the ear on the table, a fine flour sprinkled out of the holes. "You'd better sell it," he said. "Within a few weeks there won't be anything left."

"Isn't there something we can do?"

"Not that I know of. I ground some of the corn in the hammer mill. Those hammers turn at 4000 r.p.m. Nevertheless, any number of weevils came

through alive. It's hard to believe, but I saw it with my own eyes!"

Following the advice of the native women, Mother had the corn strewn out over the football field—hoping the hot equatorial sun would harden the corn and hinder the weevils. But unfortunately this was during the rainy season. This meant that the corn had to be taken out every morning and then returned before the late afternoon rain.

In the beginning, this seemed to help. But after a time the weevils began working harder than ever. One could go down to the laundry and hear them. Their low hum sounded like a wind blowing through telegraph wires.

A couple of months later, a letter arrived from A. W. Baker in South Africa saying that he was coming up for a visit. This was electrifying news, for Mr. Baker was the one who had founded the mission. He had had a distinguished career, both as a lawyer and as a lay minister and an excellent promoter of missions. He had known and employed Mohandas K. Gandhi. Indeed, after taking him to hear Andrew Murray, he had nearly won him to Christ.

"This is wonderful!" announced Mother. "We'll get him to lay the cornerstone for the first dormitory!"

"And what will you use for money to get the building up to the cornerstone?" asked Father. "Corn is still only three shillings a bag, and the weevils are in high gear."

"Oh, I'll buy the cement on credit and get the workers to agree to wait for their money. The price of corn will go up!"

In order to be as helpful as possible,

Father had a blazing fire built and had a wire netting arranged so that when the corn fell on the netting, the weevils were jarred into the flames. This ingenious method turned out to be the best one that had been tried. But in spite of all, the incorrigible weevils continued on, as hungry as ever.

"You're going to lose your corn. All of it," chided Father.

"It'll be sold when I get my price!" replied Mother, her lips as firm as a lion trap.

The cement for the first dormitory was poured. Mr. Baker laid the cornerstone, and the people—including even the workers who had not yet been paid—rejoiced. But the price of corn remained the same—three shillings a bag.

And then, almost without warning, drought came to the land. The British government demanded corn to feed the hungry, but there was none to be had. The wise people, wary of the weevil, had all sold. In desperation, an official came to Mother and paid her price—twelve shillings a bag!

It was through this kind of daring faith that the Bunyore Girls' School was started. Since then it has developed into a high school, and for nearly 40 years has continued to be a blessing in Kenya's North Kavirondo district. It has had many distinguished graduates. Among the best known to have attended there was Pamella Mboya, wife of the recently assassinated Kenya politician Tom Mboya, heir apparent to the Prime Minister's chair.

The Bunyore people still talk about Twyla Ludwig's finest hour. Her indomitable determination and faith in God brought great blessing to them!



Families bring corn into the Bunyore Mission to exchange for clothes.





# globe at a glance

## Kenya Christians face persecution in new wave of oath-taking

The assassination of Mr. Tom Mboya in the Kenya political scene has released the growing force of tribalism across this East African nation. The dominant Kikuyu tribe has reverted to secret oath taking to preserve their leading role in government. The Luo tribe, second largest tribe, is expected to react.

100,000 Christians have been forced to take a public oath against secret oaths (reminders of the Mau Mau days) pledging their allegiance to the present government and constitution.

Presbyterian, Anglican and Africa Inland church have taken a position against oath-taking. Some Christians in local churches have signed in public worship services "A National Covenant." The covenant was designed to not only show support to the state but also to provide the Christians openly a cover of allegiance to offset the fears and horrors of the secret oaths.

Persecution of Christians for refusal to take oaths is uncommon.

A pastor's wife was taken forcibly from her village home. The pastor had earlier fled to the city for refuge. The Christians in the cities have been told not to come home to their villages.

### NEPAL— Second church built

The second church building of a nameless Christian group has been dedicated in Nepal, a country where Christians were outlawed before 1950. This is according to reports reaching Protestant mission agencies in New York.

The new building was reported by the United Mission to Nepal, an ecumenical organization backed by 23 mission agencies in 14 nations. A portion of the communique was released by the United Methodist Board of Missions.

The new church is in Katmandu, the capital. It houses one of the five Christian groups in the city. The first church building was erected in 1962.

The congregations in Katmandu and others in Nepal have no formal denominational organization, no national structure and no constitution. These are affiliated in a Nepal Christian Fellowship.

The new building is a simple brick structure which cost \$9700. Approximately 250 persons attended the dedication.

Hinduism is the official religion of Nepal. There are small Buddhist and Muslim minorities.

### JAPAN— Translation of Bible complete

The first copies of a readable new Japanese Bible are to be delivered to 10,000 bookstores throughout Japan next March as a result of completion of translation work in September.

Announcing the appearance of the New Japanese Bible will be advertising in Tokyo's largest daily newspaper, *Asahi Shimbun*, with a circulation of five and a half million throughout Japan. More important will be the start of a 13-week television series featuring half-hour dramatic programs. Each will present a real life situation that not only shows Jesus Christ's role in everyday life, but also the answers to life's problems found in the Bible.

The climax of seven years translation effort by 42 Bible scholars, the New Japanese Bible translation completion scuttles the arguments of early detractors of the project.

"We were told it was an utter impossibility," says Kenneth McVety, chairman of Japan Bible Publishers and the man to a large extent responsible for the success of the project.

"People said there were not enough evangelical Japanese scholars for such a project. And if they could be found, they would be so fractious and divided they could not work together."

"We found that 23 of the 42 Japanese scholars have post-graduate degrees in original biblical languages from seminaries and universities in Europe and America," says McVety, who says that the harmony exhibited in the Bible translation board is "a miracle" that "God did."

The main uniting factor was the feeling that this new translation was needed and was in the will of God.

"It was well worthwhile surrendering

our 'oddities' for the collective good," comments McVety. "And the Lord led us early into a remarkably effective pattern of work."

The decision to provide a new Japanese Bible that recognized the great changes in language since the Second World War was made on March 27, 1961 at a meeting of key Japanese theological leaders. Their proposed procedure was carried to Lockman Foundation headquarters in California that summer by McVety. The Foundation agreed to underwrite translation costs.

Jubilant, McVety returned to Japan. By the end of November leaders of the main evangelical churches in Japan had nominated a slate of qualified translators to form the Translation Board. The Rev. Isamu Horikawa was appointed general secretary. He coordinated a thorough program of check and double check on the translation, focusing on both accuracy and reliability.

The New Testament which went to the printers in 1966, was circulated to all secular bookstores in Japan through a leading distribution combine, the specially created Japan Bible Publishers. To date, more than 200,000 have been sold.

### THE PHILIPPINES— FEBIAS expands program

Far Eastern Bible Institute and Seminary (FEBIAS) after 20 years of operation is working toward full recognition by the Philippine government. In August approval was granted in the form



ups of those imposing the oath roam at night seeking out Christians who up to now have refused. Some Christians have taken the oath out of fear and threat to their lives. It is hoped that a public stand of all the church groups in Kenya will provide enough strength to help the local Christians to stand. Further it is hoped that the Kenya government will come out strongly against oath-taking which up to now it has not done.

Donald R. Jacobs of the Eastern Mennonite Board of Missions and Charities provides information framing a background to current problems:

There are many tribes in Kenya, but the two largest, the Kikuyu and the Luo, enjoy positions of prominence in the new Kenya.

The two tribes are very different. The Luos originated in the East African, followed the Nile to the South, and now live mostly in Eastern Kenya. They also live in Uganda and Tanzania, around the Northeast shores of Lake Victoria. They neither venerate their ancestors nor circumcise.

The Kikuyus, a Bantu tribe, on the other hand, have come up from the South, settled in the Kenya highlands and prospered as farmers. They do venerate the dead and circumcise both males and females. They also have a very deep feeling of tribal unity. This unity is reinforced by their close relationship to the spirits of the tribal dead and, in order to further consolidate their tribe

in times of emergency, the Kikuyu visit the holy places where they take oaths of allegiance to the ancestors and to one another. Such oaths were taken during the Mau Mau uprising in the early fifties.

In the post-independence period, most of the positions of authority went to the Kikuyu people who were among the most highly educated. Though tension between tribes had been building up for months, it produced only isolated incidents. But the uneasy calm was broken when, on July 5, Mr. Mboya, Minister for Economic Development, was assassinated on a Nairobi sidewalk.

Even though it is not exactly clear what motivated the assassination, Mboya's death brought the tribal ghost out of the closet. During his funeral in Western Kenya, the Luos became so carried away with sorrow and disillusionment that they raided many of the shops of the Kikuyu traders who had settled among them. Unconfirmed reports told of several cases of violence and even murder. When these reports reached the Kikuyu homeland, the leaders began to consolidate the tribe to present a united front, and thus the pace of oath taking was greatly accelerated. It is rumored that the heart of the oath is the assertion that the Government must remain in the hands of the house of Kikuyu. This is especially significant in light of the fact that national elections will be held in 1970.

of a permit for the first year, to be followed by recognition next year.

A school spokesman said that to their knowledge FEBIAS is the first Philippine Protestant school to be granted this kind of major recognition in the Philippines.

The name of the school has been changed to FEBIAS College of Bible and it now operates under its own incorporation.

## GHANA—

### Constitution recognizes God

The new constitution of the Republic of Ghana recognizes the authority of God and guarantees freedom of religion in the West African nation, reports the Rev. Maurice Smith, southern Baptist missionary in the country.

The constitution in part says: "In the name of almighty God, from whom all authority is derived and to whom all actions of both men and States must be referred; We the chiefs and people of Ghana . . . Determined to secure for all of us a constitution which shall establish sovereignty of people and the rule of law as the foundation of our society and which shall guarantee: Freedom of thought, expression, and religion. . . ."

## SWITZERLAND—

### Leaders meet on saturation evangelism

A conference on saturation evangelism, held at Leysin, Switzerland early this fall, was called by an ad hoc committee made up of Dr. George W. Peters

of Dallas Theological Seminary; Dr. Clyde W. Taylor, executive secretary of Evangelical Foreign Missions Association; the Rev. Wilfred Bellamy, executive secretary of New Life For All from Nigeria, and Dr. Horace L. Fenton, Jr., general director of Latin America Mission.

Invitations were issued only to those persons who have already been involved in programs of saturation evangelism. There were 31 in attendance.

In the context of the conference the term saturation evangelism referred to an effort to mobilize all Christians in a given area in a program of evangelism designed to reach every individual.

With three exceptions, the conferees were associated with cooperative nation-wide movements. There were representatives from Japan, Taiwan, South Korea, India, Brazil, Colombia, Costa Rica, Mexico, Nigeria, Sierra Leone, Congo, Portugal and the United States.

One fact that impressed itself on the entire group was that in this past decade God has been doing a unique thing through the Church in many parts of the world as laymen have been mobilized, and serious attempts have been made to reach entire nations with the message of redemption. What started as an experimental strategy in the little county of Nicaragua has proven to be one of the most significant events of this decade. Since that time indigenous and often spontaneous movements of this type have spread from continent to

continent.

There was a sense of expectancy in regard to this coming decade as indications were given that more than 30 countries stand on the verge of moving out in nation-wide programs of in-depth evangelism.

## ELKHART, INDIANA—

### Mennonite missions facing financial crisis

Executive committee of the Mennonite Board of Missions reported that it is facing a financial crisis, according to a report in Religious News Service.

An increase in giving has not offset the large deficit experienced last year. H. Ernest Bennett, executive secretary, and David Leatherman, treasurer, reported a four percent increase in contributions for the first five months of the 1969-1970 fiscal year, beginning April 1. However, a 13 percent increase was needed to offset a \$60,000 deficit carried over from the previous year and to continue a program based on an average contribution of \$33 per member.

The mission board is a division of the Mennonite Church, the largest Mennonite body in the United States. It administers a far-reaching relief and social service program.

The executive committee has urged the Board of Missions to "carefully scrutinize the budget and to defer spending on as many items as possible for the present, and that the church be informed and urged to respond to the financial crisis."

# Divided Protestantism struggles with Latin America problems

Special report on CELA III by Samuel Escobar of International Fellowship of Evangelical Students in Latin America.

November 21-30 in Bogota, Colombia, Latin American Protestant churchmen and lay leaders are to gather for the Latin American Congress on Evangelism. To aid in understanding the Latin American Protestant scene and some of the problems facing these men as they meet, World Vision Magazine presents this firsthand account of a meeting of Protestants held earlier this year in Argentina.

While Bishop Sante U. Barbieri was giving a clear and biblical closing message, the loud expressions of praise with which some of his statements were received by the Pentecostal delegates mingled with the loud whippers of disapproval of three members of the fundamentalist International Council of Christian Churches who attended some of the open meetings incognito. The scene was an eloquent finale to an ecumenical meeting in Latin America, and a fairly adequate picture of what the third Latin America Conference on Evangelism (CELA) had been.

"We confess that many of us attended this gathering with apprehension and fear," says the second paragraph of the Message to the People of Latin America released by the con-

ference. After being postponed several times due to a complex series of circumstances around which all sorts of commentaries have been woven, the conference was at last able to meet two years after the initial date planned. There were certainly many and diverse reasons for "apprehension and fear." In spite of them, the conference was not as explosive as had been expected. Though it revealed the various tensions, anxieties and divisions which characterize Latin American Protestantism in our times, it also pointed out the existence of agreement in a vast sector, this in spite of theological and denominational differences.

## The Latin American situation

Compared to the circumstances in Latin America when the second CELA conference met in 1961, the situation today is more critical in every way. A Protestantism which is in a great measure the fruit of Anglo Saxon missionary labors cannot but be affected by the breakdown of relations between Latin America and the USA. This is seen in the Alliance for Progress, the deteriorated image of American politics south of the Rio Bravo, the evidences of a consensus of Latin American protest reflected in the fiasco

of the Rockefeller Mission and in the statements of the Chilean Chancellor Gabriel Valdez, representative of Inter American Economic and Society Council.

A Protestantism which has adopted consciously or unconsciously the democratic ideal cannot fail to be affected by the upsurging of military dictatorships which, to say the least, are undemocratic.

A Protestantism which is traditionally anti-Catholic must be affected by the almost violent changes in the religious life of the Church of Rome, the efforts to suppress the semi-pagan popular piety and the resurgence of political Catholicism.

This political resurgence which at times is accompanied by the most daring measures of economic and social transformation is recapturing positions which had been lost, particularly among students and workers.

This ecumenical conference reflected up to what point the new Latin American situation is challenging Protestantism and forcing a healthy reevaluation.

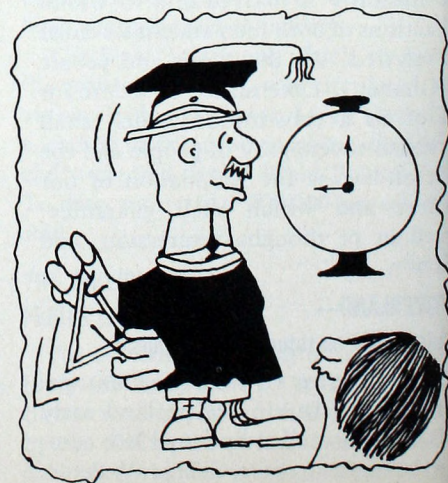
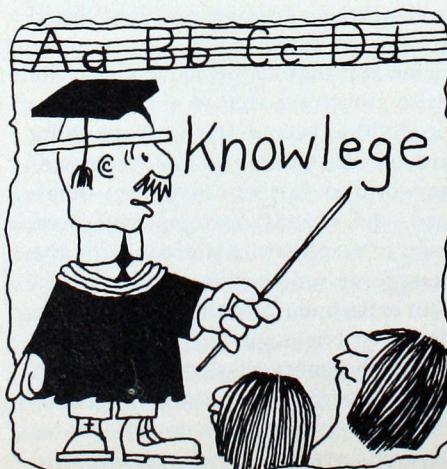
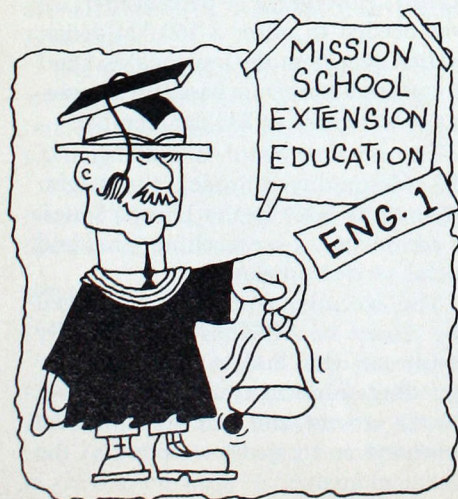
## Characteristics of the conference

Institutionally CELA is not really representative of the majority of Latin American Protestants. Denominations which are sometimes the largest in a country are not always represented on the councils which meet at CELA. However, the almost 250 delegates and observers from 23 countries and more than 40 denominations were a fairly representative cross section of Latin American Protestantism. The sessions proved this to be true.

We would say that the majority of those at the conference were the people who are still a majority in Latin Amer-

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## DR. WORVIS



ica, and who may be described as "conservatives." This sector, however, is not articulate in a measure corresponding to its importance, and is not the leading voice in the discussions. It lacks theologically trained leaders with ability to express itself and willingness to apply theology to practice.

Another sector manifests a generation of leaders formed in the ecumenical movement. They are characterized by a greater theological background and more "know how" in the field of parliamentary procedures. It can be affirmed that this group organized the conference and appointed the key persons on the committee for work and study. It represents those denominations which though not very large have placed great emphasis on the theological training of their pastors and leaders.

In this particular conference a third group of radical left wingers in theology and politics had its say. This sector was very small but spoke very loudly. Its leaders showed all the characteristics of experienced political activists. It was interesting to note that this group was composed of young people from the oldest denominations, from countries where social problems are fewer and where Protestantism has made great advances: Argentina, Uruguay, Puerto Rico and southern Brazil.

Pentecostals attended the conference in a greater proportion than is generally found in non-ecumenical evangelical conferences. Two of the speakers and several of the participants were Pentecostals. Their presence was evident in the singing and the prayers.

### The program

The speakers, all Latin Americans, represented a fair variety of denomina-

tions and nationalities. One of the characteristics of the conference was that every important feature of the program was in the hands of nationals. Not all the subjects expounded showed an agreement between the theological position of the speaker and his practical recommendations. This was most noticeable with reference to social and political issues. It reflected the fact that in Latin America doctrine has not reached the point where it is the source which feeds and guides every aspect of life.

Perhaps the most noteworthy effort to combine theological and biblical depth with reflections on the tensions and demands made by the world to the Church, was seen in the devotional messages given by the Rev. Ruben Lores of Evangelism-in-Depth.

The inaugural address, distinguished by its scriptural approach and conservative character, was given by Dr. Benjamin Moraes of Brazil, who had been president of CELA II. Two evening messages, one of them attended by many members of the general public while many delegates were absent, were given by the Rev. Juan Carlos Ortiz, a dynamic pastor of the Assemblies of God, and one of the leaders of the charismatic movement in Argentina.

The work of the committees which took as their springboard the themes presented by the speakers, revealed a well-oiled administrative mechanism which was criticized by some observers. But it also revealed the impossibility of reaching an intelligent agreement on subjects which had not been studied previously.

Every participant could choose the committee in which he wished to work. Observers and unofficial dele-

gates found no restrictions and were able to express themselves freely, and even to take part in the drafting of the final documents.

However, the key positions of president and relator of each committee were proposed by the Administrative Organizing Committee and approved by the Assembly, practically without any discussion. In two cases dealing with controversial subjects, the relators had a text prepared beforehand, which was only modified because of unexpected and growing opposition from some conservatives with theological training. Both times it was evident that the documents prepared were loaded with incarnational theology and a certain amount of neoliberal radicalism whose contents, dressed in the phraseology of *Iglesia y Sociedad* apparently were to be imposed on the conference without assimilation.

Probably the variety of the theological positions held by the speakers in contrast to the uniformity of thought displayed by the key men on the committees explains why in many cases the latter departed from the ideas held by the speakers and in some cases contradicted them. Because of a lack of time it was impossible for every speaker to reply to the many questions and observations made.

### Convergences and divergences

The political situation has made the conflict between different theological tendencies more acute. Unfortunately in some countries the radicalization towards the right and the left, as among Brazilian Protestants, has followed the politics of the country and the conflicts of power within the

*Continued on next page*



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church rather than legitimate theological divergences.

All the speakers evidenced that evangelicals are becoming conscious of the need for social transformations in our countries as they face the growing pressures of underdevelopment, hunger, an excess of population and the unfair mechanism of international commerce. Practically all those who attended the conference agreed on this.

A good illustration is what happened with the committee working on the subject of youth.

It had prepared a document which considered practically every aspect of the life of the Church from the perspective of an incarnational theology which, though modified in some details, left dangerous ambiguities in its practical implications. The discussion of the document by the Assembly lasted for several hours and polarized theological and political tendencies. Young activists used parliamentary and political gimmicks but did not manage to have the document approved. A minority on the committee, whose views coincided with the majority attending the conference, presented another document.

Taking into account that it was a "conservative" reaction which criticized the other document with passion, it may be of interest to quote some of the points raised by this minority: "We are against dictatorships and oppressive governments, whether they be from the right or the left. . . . We are against violence in revolution and against bloody repressions on the part of governments that enslave people who aspire to legitimate Christian improvements in their lives. . . . We are desirous of increasing the social and economical development of Latin America, and particularly we are against the economic measures of the United States and some European countries, who buy our raw goods for next to nothing and sell their manufactured products to us at prohibitive prices. . . . We are also against extremist infiltration in Latin America. . . ."

The document shows that we are in the presence of an agreement. Every Christian leader present asked himself what the Christian message could say in such a desperate situation.

All agreed as to the need of finding forms of expression of life and evangelization more in accord with

Latin America. The Rev. Daily Rezende pointed out that "some of our schools of theology are merely branches of similar entities in the United States. Perhaps that is why our Latin American thought has not been able to face our problems theologically." He added: "Our preachers, prepared here in South America, are sought for in the United States. I can only speak of Brazil, but I know 28 young pastors who emigrated to the USA. They are in the ministry there, and they never adapted themselves to our national church."

In the discussions other "foreign" elements such as music and architecture were mentioned. Bishop Barbieri's remark, however, was most pertinent: "There is only one Church of Christ. I do not believe in the 'Latin American Church.' We ought to speak of 'the Church in Latin America,' a Church which aspires to be autochthonous and autonomous."

There was also a degree of agreement among the speakers when they mentioned the historical origins of the present situation in Latin America, relating it to the Roman Catholic conquest which gave origin to a nominal, unbiblical Christianity and to unjust forms of social organization. The recent changes in Roman Catholicism led us to expect a heated discussion on the subject of our relations with Rome. The attacks of extreme fundamentalists against the Bible societies because of their possible cooperation with Rome in common editions of the Bible have found an echo even in non-fundamental circles, particularly in Brazil. However, the subject did not provoke serious polemics in the conference. Perhaps it was due principally to the excellent message of Dr. Jose Miguez Bonino, the only Latin American Protestant observer at Vatican II, a very capable theologian who combines an open attitude toward the changes in Rome, a tremendous lucidity and a very clear understanding of the fundamental issues which separate Protestants from present-day Rome.

Dr. Miguez described with great precision the acute crisis in Latin American Catholicism and the world, pointing out that opposing concepts are being debated: "An established church against a church of the people; a hierarchic church against a community of love; a church of religion against a church of the gospel."

Dr. Miguez pointed out a danger: "We have frequently preached the gos-

pel with hostility and for hostile reasons and we have been more concerned with de-Catholicizing than with evangelizing."

### Inability to reach youth

The speaker who dealt with the subject of youth had made a brilliant and accurate analysis of his theme, but the more radical sector of the conference criticized him as "paternalistic." The report of the committee provoked bitter arguments in which epithets were exchanged. This subject, more than any other, brought into relief the tension existing between opposing positions. Even though the theological section of the report was modified radically, the general tone of the document proved irritating to the majority. Diverse factors prevented it from being approved. It was decided to present it accompanied by a report made by the minority, in this way evidencing the impossibility of reaching any agreement.

This is a reflection of one of the most serious problems facing Latin American Protestantism. The new generation is not reached by ancient ecclesiastical structures, traditional activities and the old-fashioned methods of evangelicals, and shows no enthusiasm for any of these things. Agencies which are successful in other aspects of Latin American denominational life have failed here, and offer no solution to the problem. Such dissimilar groups as Youth for Christ and Student Christian Movement have confessed to failure in several countries. The problem becomes even more serious because of the rapid increase of the youthful population. Before 1975, persons under 25 will be over 60 percent of the population of Latin America.

"I do not know of any long-range plan, with any real deep contents for youth," said Rivera. The complete lack of agreement on the subject shows how difficult it would be to draft a plan for youth in a day in which generations meet face to face with hostility, and extremes join forces.

### Where from here?

The messages of the conference will have a merely symbolic value. The most they can aspire to achieve is to stimulate the study of various problems. UNELAM (Provisional Committee for Latin American Evangelical Unity), the organizing entity of the gathering, has only a membership of seven councils or National Federa-

tions, and these are not always representative of the Protestantism of each country. There is nothing obligatory about the resolutions of the conference, nor is there a solid structural organism which could have a decisive influence in the life of the many denominations which labor in our continent.

The conference decided to recommend the holding of meetings more frequently, but recognized that "the cause of Christian unity in Latin America can certainly be promoted with a renewed vision and enthusiasm in the immediate future, and that to this end it is considered advisable to resort fundamentally to the existing structures of evangelical cooperation."

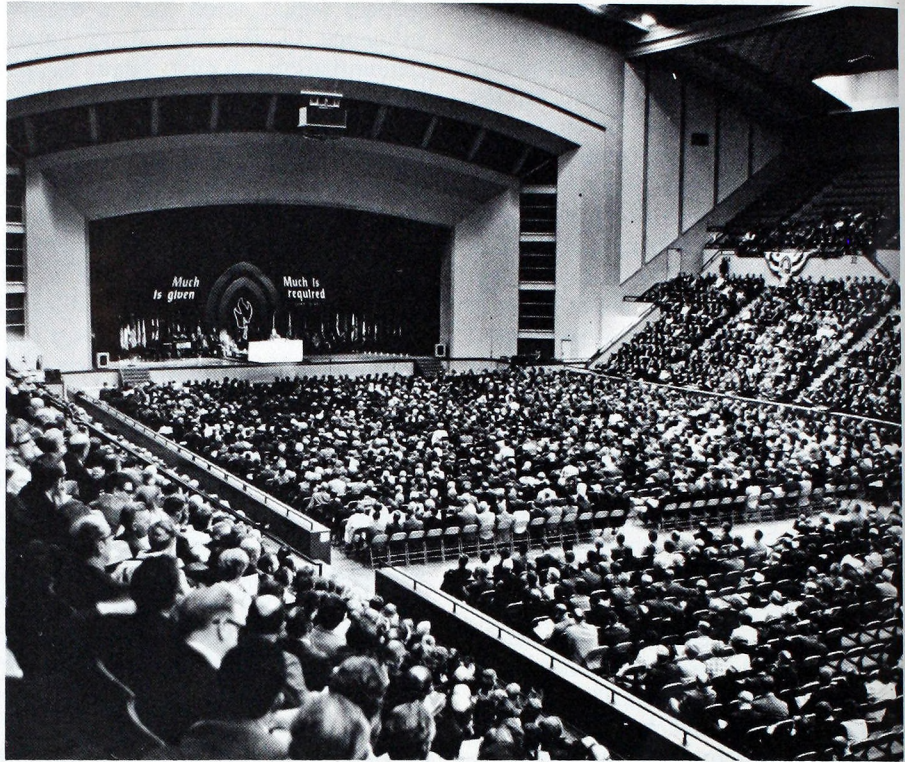
The other alternative is of no account, at least for the present. Carl McIntire did not manage to get an audience for his widely advertised parallel meetings. When he visited the conference he admitted in a friendly conversation with the organizers that his agents had failed to find "communist activities" among the dele-

gates and observers. But when the Pentecostal pastor Juan Carlos Ortiz asked him to state publicly that his telegram to the strong man of the Argentine military government Juan Carlos Onganía had been mistaken ("I must inform you that there will be some communists gathered in CELA III") McIntire pretended not to hear and began to talk about the beauties of Palestine.

As an expression of the present situation of a great sector of Latin American Protestantism and as an open forum, the conference fulfilled its aims. The Congress of Evangelism which will meet this month in Bogota, Colombia, will have a much larger attendance, but it is yet to be seen if it will be representative or capable of dealing with some of the crucial problems related to its main theme. The agencies which are having a decisive influence are those that manage to penetrate at the congregational and pastoral levels, even though they may despise structural elements. May God give them vision and realism.



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"Much is given . . . much is required." This Scriptural slogan in brilliant letters on the backdrop of the stage at the Municipal Auditorium in Minneapolis, Minnesota was a constant reminder to the almost 5000 influential clergy and lay delegates at the U. S. Congress on Evangelism of the church's responsibility before God in these critical days.

Although few speakers referred to this theme directly, the church's evangelistic responsibility was underscored in almost everything that was said and discussed during the six-day conclave held mid-September.

The delegates, coming from all 50 states and 93 denominations, seemed to sense a refreshing openness and a recognition of what God is doing in our time — more than could have been expected from them just a few short years ago.

One of the most hopeful evidences to most observers was the emphasis on the awakening of the ministry to laymen which was so much in evidence in the "Church in Action" workshops during the afternoons. Fully half of these 46 separate and well-attended workshops and seminars discussed this general theme in one way or another, giving special recognition to the importance of fellowship-evangelism.

There was a continuing emphasis throughout most of the plenary sessions on social action as an integral part of the church's evangelistic outreach. This was keynoted in evangelist Leighton Ford's address on the opening morning, the first of five position papers presented—and responded to—each day. His paper, "The Church and Evangelism in a Day of Revolution," set the pace for much of what was to follow. "I agree with Karl Marx," Ford declared. "The world needs to be changed."

Again he stated, "Put TV in a ghetto, let a slum mother see ads for a low-calorie dog food and electric toothbrushes when her baby has had his ear chewed off by a rat, and you've got a revolution!"

Three articulate, evangelical black leaders — Harlem-based, 27-year-old evangelist Tom Skinner, local Minneapolis pastor Nelson Trout, and Billy Graham Team Associate Evangelist Howard Jones — appealed for interracial understanding and progress in lifting the black man to first class citizenship in America. They were roundly and repeatedly applauded by the Congress delegates for their strong stand and statements. In a special session Friday afternoon the controversial Christian Leadership Conference leader, Dr. Ralph Abernathy, addressed a large crowd, who responded with mixed reactions.

One observer commented that although about one and a half percent of the delegates were black, a far higher percentage of the Congress agenda centered upon the racial problem in the church in America today.

Race was not the only social concern which drew attention. Speakers addressed themselves to the issues of poverty, the Vietnam war, the youth revolution, and there was a special "Minority Report" given by a group of American Indians which drew considerable attention.

Speaking to the issue of the church's social concerns, Congress Honorary Chairman Dr. Billy Graham said that, "Personal conversion and social concern go together." Further in his opening address Graham stated that America's churches are doing poorly in evangelism "because we are dependent upon human means rather than upon the Spirit of God."

The Congress sessions revealed a great unrest among evangelical Christian leaders and their churches in America. There seemed to be a recog-

nition of guilty consciences for being so slow in our viewing of the social, political and economic evils so evident in American life. This concern led many speakers, particularly Dr. Stephen Olford, pastor of Calvary Baptist Church in New York City, Dr. Harold Lindsell, *Christianity Today* editor, and World Vision's own Dr. Paul S. Rees to speak strongly on the need for national repentance and revival.

The Congress daily sessions were well-structured — and well attended — with the morning sessions providing helpful Bible studies led by Archbishop Marcus Loane of the Sydney, Australia diocese of the Anglican Church, and Dr. Lindsell. These Bible studies were followed by the five position papers by Dr. Ford, Dr. Rees, Dr. Richard C. Halverson, pastor of the Fourth Presbyterian Church in Washington, D.C.; Senator Mark Hatfield from Oregon; and Dr. Harold John Ockenga, president of Gordon College and Seminary in Boston. Each paper had an evaluation and response, both by young college and seminary students and by evangelical leaders. The 46 action groups met for two hours each afternoon and the large, enthusiastic evening meetings featured as speakers Congress Chairman Oswald Hoffman, evangelist Skinner, author Keith Miller, evangelist Ford Philpot, college president Myron Augsburg, with the final address being delivered in a capacity-sized public rally by evangelist Billy Graham. Also, on some evenings there were special presentations including a dramatic black light drama, "Blowin' in the Wind," and the premiere of a missionary cantata by John Peterson, "So Send I You."

At 9:30 on Friday evening 12,000 teenagers packed out the Minneapolis Armory for a "Youth Turn-On" featuring actor Pat Boone, soloist Myrtle Hall, folk groups and youth evangelists. An additional 6000 young people followed the event on closed circuit television in an auditorium some blocks away.

Many Congress delegates spoke of the Congress as a new "break-through" for evangelicals and for evangelism. Many speakers addressed themselves to the need for a new dependence upon the Holy Spirit, both in the personal life of the believer and in the fellowship and witness of the local church.

Two key words which came ringing through continually were "repentance" and "commitment."

The U.S. Congress was an outgrowth

of the World Congress on Evangelism which met in Berlin in November of 1966, and which has been followed by other congresses in Asia and Africa. Other national evangelism congresses are planned shortly for India, the Philippines and Latin America.

Of the 93 denominations represented, the American Lutheran Church had the largest delegation with 325 present, followed by the United Methodist Church, the Southern Baptist Convention, the Presbyterian Church (both United and U.S.), and the Missouri Synod Lutherans.

Lutheran Hour radio speaker Dr. Oswald Hoffman, the Congress chairman, gave strong leadership from the platform. Many delegates remarked on how ably he led the sessions, always starting on time — and generally closing on schedule!

In evaluating the Congress, a World Vision leader who shared in the program indicated that he believed "it was the most vital, incisive, realistic and challenging of all the large gatherings of evangelicals that I have known in our country."

*Special report by  
Ted W. Engstrom, executive editor  
of World Vision Magazine*

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# Eastern European pastors meet in Yugoslavia

Special report  
 by Carl F. H. Henry



*The people and church of Eastern Europe, though still under various forms of restriction and in some cases open oppression are not defeated or dead.*

If any single impression cuts deeper than others received in Yugoslavia during the holiday camp "pastors' workshop" held late this summer — a sort of Eastern European countries "congress on evangelism" — it is that Christians in communist lands are making better use of their limited freedom to evangelize than are many Christians in the Free World of their religious liberty.

Dr. Josip Horak of Zagreb, a member of the Baptist World Alliance, spoke at the World Congress on Evangelism in Berlin of "fishing not with nets, but with a pole." It is becoming increasingly apparent that fishing for men is an evangelistic burden that is enlivening evangelical believers throughout the Eastern European lands.

Some 130 Christian workers from Eastern European countries gathered in Novi Sad for ten days to share their faith, experiences and vision for Christ. Some had not met Christian workers from other lands since World War II, and not a few find that the people to whom they speak of God in their lands are hearing of Diety for the first time in their lives. Even where socialism through its levelling of possessions has somewhat improved the economic condition of the masses — and this is less evident in fact than in propaganda — it is becoming clear that the aspirations of the human spirit are not satisfied by material possessions, and Eastern European lands are increasingly ripe for a

spiritual thrust.

Yet the official Communist line is one of atheistic hostility. Even today Russia, East Germany, Romania and Albania tolerate no participation by evangelicals in foreign evangelical enterprises. Christian pastors are demeaned as non-productive workers; pulpit exchanges are usually approved only for pastors who go out of their way to speak approvingly of the totalitarian regime; students are discouraged from studying for the ministry and urged to go into more necessary vocations; and excellent as they may be in their professions, they are then kept from top managerial positions because of their non-hostility to the church.

Those who gathered in Yugoslavia did not spend their time discussing the obstacles in the path of Christian witness. There is a widening feeling in the intellectual world that Communism as an ideology will yet pay dearly for its caricature of Christianity, its failure to confront the Gospel on merit, its reliance on coercion and political power to suppress faith in the Evangel. When Communism is ultimately demythologized of its speculative framework of dialectical materialism, and its atheistic rationalizations are laid bare, the long heritage of the Eastern countries will come alive again, and the great issues of reason, conscience, transcendent justice and redemptive love will be openly discussed. For the moment, however, the

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evangelical communities simply show forth the vitality of revealed religion in their personal lives, and invite neighbors one by one to put their trust in the Lord of Glory. That is, of course, evangelism in the best New Testament sense.

The Yugoslavian congress came about mainly through the vision of TEAM missionary-at-large Tom Cosmades. He attended the 1966 Berlin Congress, to which only three Eastern European participants—all from Yugoslavia—had been able to come. After the Congress Cosmades traveled to Greece via the Eastern European lands, and scores of pastors along the way learned what had taken place. Many began praying for a holiday opportunity in which they might share their spiritual faith and vision. While no Communist land has religious freedom, and the tolerance that exists is always suspended upon the whim of the rulers, Christians in Yugoslavia breathe noticeably easier of restriction, and the Baptist Seminary in Novi Sad offered its facilities. Dr. Stephen Olford of Calvary Baptist Church in New York and I were asked to share the speaking honors—a burdensome schedule of at least two essays a day—translated into seven or eight languages—plus consultations and engagements in nearby churches. TEAM covered the expenses as best it could on a slender budget; some of us are still waiting for even a part of our travel costs. It was a magnificent step of faith that Christ richly rewarded.

One of the translators, Dr. Branko Lovrec, a gifted medical doctor from Zagreb, had himself attended the Berlin Congress in the press corps as a representative of Baptist publications in Yugoslavia. In Berlin he acquired such a burden for the cause of evangelical literature that upon his return he devoted full time to a literature program. At the conclusion of the Novi Sad sessions he remarked that his vision had acquired a new perspective: an awareness that the Gospel of Christ is not one-sidedly a call simply to be "born again," but is also a message that speaks to the whole of human life and culture with a call to the lordship of Christ. That was the spectacular yet quiet confidence of the Novi Sad gathering. Those who heard the Christian message in many languages and returned to many lands found a heartening reminder that Jesus Christ is King of Kings, governor of the nations, and Lord of history.

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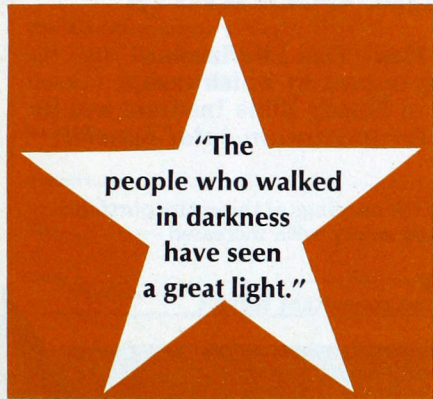
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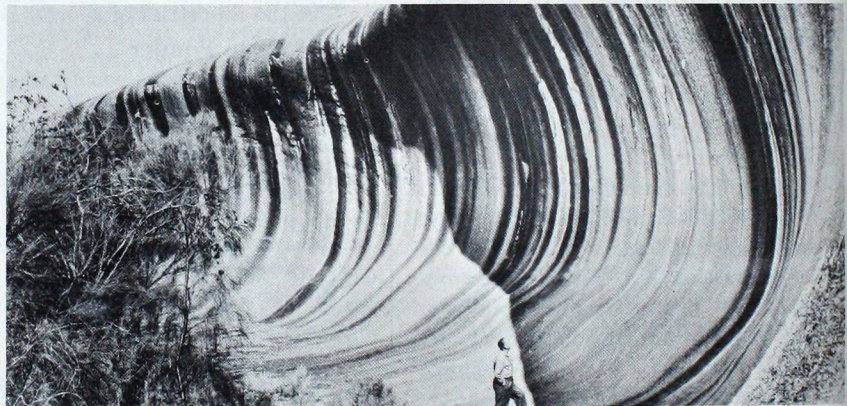
\* When thinking of places you want to see — the grandeur and oddities of our world — and when sketching out the itinerary for your next trip don't forget to include people as well as places. You haven't really seen the world if you haven't met some of its people.



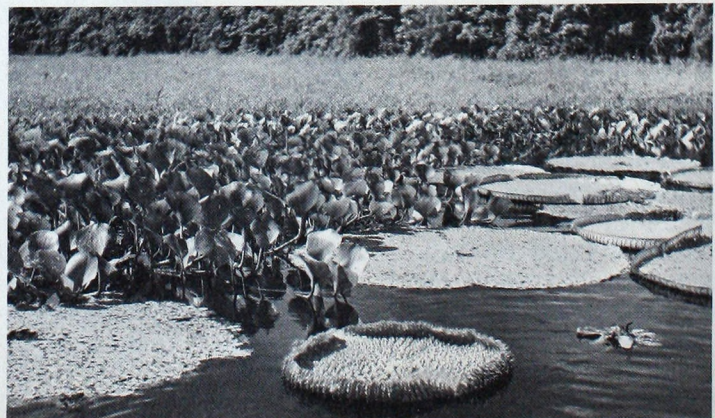
\* One way to meet the people and see their ways of living is to make contact with the missionaries in the areas you will be visiting. This, like your other travel arrangements, takes pre-planning. Just "dropping in" can create problems for your already too busy missionary.

\* Write your board of missions or the agencies of missionaries you know and support. Ask them how to best visit with the missionaries in the areas in which you will be traveling.

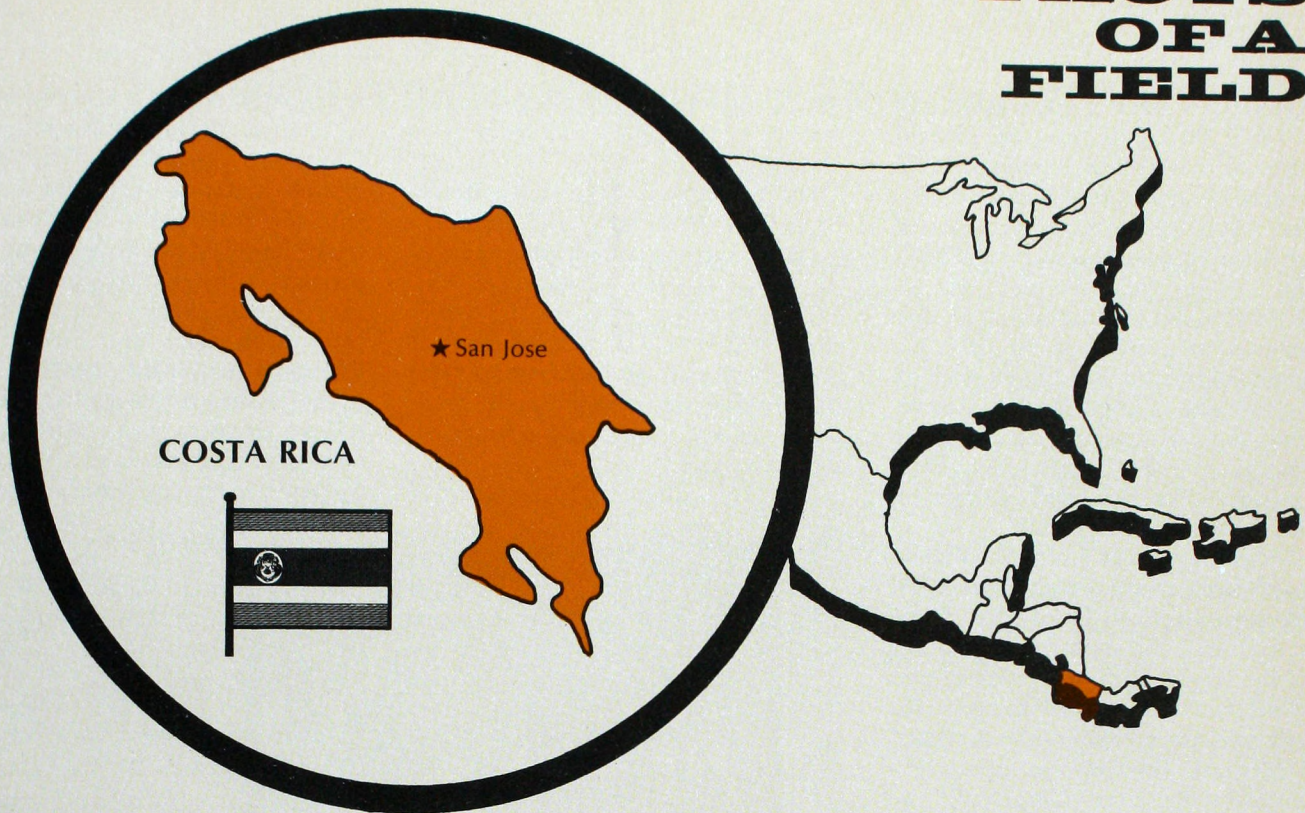
\* Ask about accommodations, best time for a visit and include projects or work that are of special interest to you. Plan ahead.



Oddities to include on your itinerary when traveling in Australia (Wave Rock created by wind erosion), the Philippines (Salinas Salt Springs resembling a huge iceberg in Central Luzon) or Brazil (largest lily pads in the world on the Amazon).



# FACTS OF A FIELD



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**POPULATION:** 1,600,000  
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**OFFICIAL LANGUAGE:** Spanish

**THE LAND:** Costa Rica, meaning "rich coast," is the second smallest republic in Central America. It has been recognized as "the most advanced country in Central America from the point of view of political institutions, social services, standard of living and levels of culture and education . . ." (New York Times, 1/22/68).

Located in the southernmost part of Central America, it is bounded on the north by Nicaragua, on the east by the Caribbean Sea, on the south by Panama, and on the west by the Pacific Ocean. The country is divided into three main topographic regions: the mountainous Central Highlands containing four volcanoes; the rich and fertile Central Plateau, where half of Costa Rica's people live; and the grassy forested tropical lowlands by the Carib-

bean. Numerous rivers, such as the San Juan, traverse the country.

**THE PEOPLE:** Costa Ricans are proud of their peaceful and democratic way of life. About 48 percent of the people are of Spanish, Italian, German or other European descent, 47 percent have some Indian blood, 2 percent are pure Indian and three percent are Negroes. Half the country's population is under 18. Although Roman Catholicism is the predominant religion, the nation has religious liberty. Spanish is the official language.

**ECONOMY:** Costa Rica has an agriculturally based economy. Coffee and bananas are chief exports, followed by abaca, fiber, cacao, and sugar. Manufacturing enterprises consist of sugar cane grinding, coffee processing, cocoa preparation and the manufacture of wood products. Three-fourths of Costa Rica's foreign trade is with the United States.

In July 1968, the sudden eruption of volcanic Mount Arenal caused the death of more than 100 persons and resulted in the loss of an estimated \$45 million and a 20-year economic

setback for Costa Rica. However, the long-term program for economic development is encouraging agriculture and industrial output, colonization and fiscal reforms.

**HISTORY:** During the voyage of Columbus in 1502, Costa Rica was discovered and soon became a colony of Spain. Along with the rest of Central America, Costa Rica received its independence in a proclamation at Guatemala City on September 15, 1821. It was part of a federation of Central American states until 1838, when its sovereignty was declared. In 1848 the Republic of Costa Rica was established.

Since that time, the history of Costa Rica has remained comparatively tranquil. In 1949 a new constitution was adopted, allowing the president and one-house congress of 57 members to be elected for terms of four years. Two succeeding terms must elapse before a president may be reelected. The 1949 constitution also abolished the army and replaced it with a civil guard which now totals 1200 men. The present leader of the National Unification Party (PUN), Jose Joaquin Trejos, was elected president of Costa Rica in 1966.

## MISSIONS AND THE CHURCH:

In 1888, Dr. Cyrus Ingerson Scofield, editor of the Scofield Reference Bible, became aware of Costa Rica's need for Jesus Christ. As a result, the Central American Mission was formed in 1890. The following year, Mr. and Mrs. W. W. McConnell became their first missionaries to Costa Rica. In 1917, the American Methodists began work in San Jose and in 1921 San Jose also became the headquarters of the Latin America Mission (then the Latin American Evangelization Campaign) founded by Harry Strachan.

Today there are 22 Protestant mission boards (an increase of eight since 1958) actively at work in Costa Rica. These include the Latin America Mission (by far the largest with 106 overseas personnel and seven mission supported nationals), the United Methodist Board of Missions (25 overseas personnel), Protestant Episcopal Church in the U.S.A. (19 overseas personnel), Southern Baptist Convention (13 overseas personnel), World Baptist Fellowship Mission Agency (12 overseas personnel and one mission supported national) and the General Council of the Assemblies of God (eight overseas personnel and 55 mission supported nationals). Protestant mission boards support a total of three schools, five seminaries, one clinic and one hospital.

The Institute de Lengua Espanola, an Orientation Center and Language School at San Jose, is a cooperative school used by all mission boards and agencies and operated by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.

The Latin America Mission has taken strides in the field of mass communication in Costa Rica. Through means of their radio station, TIFC, many have come to a knowledge of Christ. In 1965 their publishing arm, Editorial Caribe, made available Gospel Light Sunday school materials in Spanish. From the Latin America Mission's literature building in San Jose, DIA (Difusiones Inter Americas or Inter-American Gospel Communications) serves Latin America with Christian programs on tape, gospel recordings,

films, audio-visual supplies, training materials and bulletins of radio news and ideas.

*Latin America Evangelist* reports "In Costa Rica, the Rural Work Committee of the country's interdenominational *Alianza Evangelica* (Evangelical Alliance), which has sponsored the highly effective Goodwill Caravan program of evangelism and practical help to rural communities is expanding its work rapidly as new personnel and funds become available."

Rev. Tom Cherry who served four

terms with the Latin America Mission is realistic in his evaluation of the Church in Costa Rica. "The national church is not as virile and strong as in some other Latin American countries," he observes. "Perhaps one reason for this is the tremendous concentration of missionaries and the lack of indigenous leadership." However, Rev. Cherry is optimistic about the future of Protestant evangelism in Costa Rica. "There are many godly, self-sacrificing pastors in Costa Rica and Evangelism-in-Depth is reaping beneficial results."



Though training some of its young people the church still suffers from a concentration of missionaries and lack of indigenous leadership.

## AFRICA, TRIBALISM, AND CHRISTIANITY

**THE FAST-GROWING IMPORTANCE OF AFRICA IN THE WORLD COMMUNITY** is underscored by United Nations population studies which project that by the year 2000, Africa will have become the second most populous continent. The population by then will have reached a staggering 768 million.

**BUT AFRICA'S POLITICAL AND SOCIAL DEVELOPMENT IS BEING SLOWED** by a fierce and often bloody tribalism which is of deep concern to all who have this great continent's best interests at heart. Put simply, a tribe may be described as a group of people with common customs who feel they are descended from the same ancestors. Educated Africans dislike the term because of its primitive connotations. Yet tribalism persists among the educated. It is obviously not confined to Africa. Every continent displays myriad examples. One parallel: Failure to take into consideration ethnic proclivities can mean disaster at the polls in U.S. practical politics.

**BUT NOWHERE ELSE DOES TRIBALISM APPEAR SO DEEPLY ROOTED** as in Africa. It has some 6000 tribes, which range in size from a few thousand members to the 13 million Yorubas of Nigeria. When tribesmen become educated and move to town, their various languages tend to prolong separate social identities.

**TRANSFER OF LOYALTY FROM TRIBE TO A NATION STATE** is achieved by only a few Africans. The tragic history of the Nigerian war of secession is a terrifying revelation of the deep-rooted character of tribalism. Ravaged and bleeding Biafra is mainly sustained by Ibo tribal loyalty and fear and hatred of other tribes. Kenya is the scene of another tribalist crisis, in this case triggered by the murder of cabinet minister Tom Mboya.

**OBSERVERS ARE CALLING FOR TRIBALLY REPRESENTATIVE GOVERNMENTS** with majority tribes voluntarily sharing power with the smaller ones. Precedent indicates that this is far more easily said than done. Opposition parties in two-party democracies have often gained their votes from alienated tribes. Yet, a continuity of tribal hatreds is believed to mean continued instability for Africa.

**WHAT DOES CHRISTIANITY HAVE TO SAY TO THIS ANCIENT, AGONIZING PROBLEM?** The question is particularly significant in view of Bishop Stephen Neill's prediction that by the end of the twentieth century, "Africa south of the Sahara will be in the main a Christian continent." The projections of many mission historians lead to the striking conclusion that by the year 2000 there will be between 300 and 400 million Christians in sub-Saharan Africa.

**SHOULD CHRISTIANITY SEEK THE DESTRUCTION OF THE TRIBAL SYSTEM** as a necessary part of evangelism? Some believe the Christian principle of unity requires this. The Apostle Paul spoke in no uncertain terms of one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all. Any loyalty competitive to the unity of the Spirit is idolatry. On the gates of the new Jerusalem will appear the names of the twelve tribes of Israel. But on the foundations of the walls will be the names of the twelve Apostles (Rev. 21:12-14), and the Apostles will judge the tribes (Luke 22:30). The grand movement of history is toward oneness in Christ.

**BUT DOES ALL THIS MEAN THE TRIBAL LOYALTIES ARE IN THEMSELVES EVIL** in a way that family or political party loyalties are not? Many missionaries believe that the tribe for our day provides a social structure which is conducive to evangelization and church growth in a way that afforded the rapid discipling of Ireland along tribal lines in early church history. Northern Transvaal in South Africa provides encouraging modern examples of tribe and group conversions to Christianity. This does not mean that Christians are to seek the preservation of tribal loyalties. Observers are generally agreed that these will disappear in the next two or three centuries under the pressure of industrialization and universal education and communication. But the question is one of using tribal structures while they still exist that Christianity may be spread.

**ALL CHRISTIANS ARE UNITED IN OPPOSITION TO TRIBAL HATREDS.** The Barabaig tribe of Tanzania today presents a picture of transformation from its age-old custom of mutilating murders of neighboring tribesmen to a spiritual awakening with multitudes flocking to church services. The Christian ethic, as exemplified in the Golden Rule and the parable of the Good Samaritan, runs on a collision course with a selfish tribal grasp for power. The self-giving love of the crucified and risen Savior, present in hearts regenerated by His Spirit, is thus seen to be the crucial key to healing of the cancer which is eating away at the growth, stability, and high hopes of Africa.



*Gamaliel Bongco of the Philippines*

### **He defends the tribes of Mindoro**

44 **▶** Gamaliel Bongco holds two master's degrees in law from New York University and could have chosen to practice his career in America's business capital, but the call to serve the wild tribes of his native land proved stronger than the lure to enjoy life in the world's richest city.

Bongco hails from the province of Bataan of World War II fame. In 1962, after he obtained his bachelor of laws degree from the University of the Philippines, he heard of the plight of the Mangyan tribes in Mindoro, largest island province of the Philippine archipelago. Someone was needed who could help these tribespeople with their land problems.

The Mangyans, the aborigines of Mindoro, were being dispossessed of lands willed to them by their forefathers since time immemorial. Although the Philippine government recognized them as heirs of the lands bequeathed to them by the original owners, some lands were being taken from them by land-grabbing lowlanders in cahoots with public officials. News of the Mangyans' plight was too

much for the youthful Bataan lawyer.

Five years before graduating from the Philippine state university, Bongco had come to know Christ as Savior and promised to serve Christ wherever he would send him. Bongco viewed the Mangyan problem as an opportunity to dedicate his training in law to the services of the Lord.

Recalling his first visit with the Mangyans, Bongco said, "I felt deeply touched because many of these Mangyans are brothers in the Lord."

The Mangyans first came in touch with the gospel through missionaries with the New Tribes Mission and the Overseas Missionary Fellowship in 1952. There are now more than 500 believers in Christ among some 30,000 Mangyans.

Because the Mangyans did not know how to go about filing applications for titles to the lands inherited from their forefathers they were being fraudulently dispossessed by lowlanders who made applications for titles to the same lands. A timid and fearful people, the Mangyans would rather leave their lands than stand up for their rights

against the land-grabbers.

Bongco saw that the whole future of the promising Mangyan churches rested on the matter of land tenure. If the Mangyans were further dispersed from their locations, the churches would inevitably be broken up and the future of the Mangyan church would be dark indeed.

Back in the Philippines after his schooling in New York, Bongco further oriented himself in legal practice with locally known law offices. Alongside his widening services as lawyer were his activities in Christian circles. He became president of the Upper Room Fellowship of the largest Methodist church in Manila and for five years served as Sunday school teacher in his home church. To this day he is vice-president of the National Methodist Young Adult Fellowship of the Philippines, vice-chairman of the board of directors of the Inter-Varsity Christian Fellowship of the Philippines, and a member of the Philippine home council of the Overseas Missionary Fellowship.

The Mangyans' day finally came

when Bongco began his regular trips to Mindoro and started counseling with the tribespeople on their land problems and presenting their cases before the courts. One after another, Mangyans whom Bongco defended in court won titles to their lands and recovered areas taken from them by lowlanders.

Among them was a 70-year-old Mangyan widow. By court order her land of four hectares (9.9 acres) which she had tilled for years until it was grabbed by a lowlander was restored to her. An ex-Mangyan municipal mayor recovered his 1.5 hectares (3.7 acres) of land through court decision. Mangyan crops were being destroyed by cattle owned by a rancher who had obtained a permit for a ranch which encroached upon Mangyan territory. Bongco succeeded in having the permit cancelled by the Bureau of Lands.

Bongco's treks to the Mangyans include hiking as much as five hours through dense forests, crossing rivers, climbing steep mountains, plodding on muddy trails and under intense heat of the sun. But he feels that all these are part of the mission God has committed to him.

Recently he terminated his affiliation with the local law offices and left for Mindoro to live with the Mangyans. He expects to stay as long as he is needed. He wants to see them fully established in their lands. In addition to giving legal aid he is training Mangyan leaders in land registration procedures so they can handle the job when he will no longer be with them.

Bongco's involvement has helped evangelical churches in the lowlands to see their responsibility in helping meet the needs of the Mangyans. A medical team by a group from the Inter-Varsity Christian Fellowship has begun work among the Mangyans.

Many Mangyans have never yet heard the Christian message. Evil spirit worship is their dominant religion and they revere their witch doctors as spiritual intermediaries.

But with Bongco in their midst, these people have become wide open to the gospel. He gives them more than legal assistance. He witnesses to them about Christ and in many instances prays with them about their land problems.

"Without Christ, everything we do is useless," says Bongco. His guiding principle is Proverbs 3:6, "In all your ways acknowledge him, and he will make straight your paths" (RSV).

## **Educator- Athlete- Evangelist**



*Virgilio Zapata of Guatemala*

► "Christian education is not an end in itself," explains Guatemalan educator Virgilio Zapata. "It is only a means to an end. Our primary objective is to win men, women and young people to Jesus Christ and train them to serve Christ better."

It was with this goal in mind that Virgilio Zapata approached a government official with 25 dollars and the desire to begin a Christian school in Guatemala City. The official explained that even \$3000 wasn't enough to start a school. "You must have something else," the official persisted.

"Yes," Zapata assured him. "We have God."

In January 1954, Zapata, and two missionary friends, Stuart Bundy and Bill Cook, began "Instituto America Latina" with 25 dollars and 100 students. Only because of the need for additional schools were they given authorization to start with such limited facilities.

Today this Christian day school is a base for evangelism. It includes elementary and secondary schools, evening college, and extension and vacation schools. It has grown to a student body of 1720.

In addition to his responsibilities as superintendent of the school, Virgilio Zapata is field director for Latin America Christian Nationals' Evangelism Commission.

At an evangelistic campaign headed by Dr. Dunlop, a dentist and missionary evangelist, Zapata met Jesus Christ in 1939. He soon recognized the urgency for nationals to present the claims of Christ to nationals. At age 13 he preached the morning and eve-

ning messages regularly to a small pastorless congregation. Eggs, carrots and even stones were often hurled in his direction as he held gospel services in streets and parks.

As an adolescent, Zapata figured prominently in Guatemalan athletic activities. He was named "All Guatemalan" and "All Central American" basketball player and represented Guatemala in the Central American Olympic track meets. Today he does most of the coaching for Guatemala's "Basketball Evangelism" team, of which he is the founder. It consists of students or graduates from his school who are outstanding athletes. The members of the team sing and give testimonies during halftime at all their games. Zapata feels this provides an excellent opportunity for Christian national young people to witness for Christ.

Zapata received his B.A. with an education major from Bob Jones University, his M.A. in Bible, and his M.S. in education from the University of Southern California. He acquired additional training at Talbot and Fuller seminaries.

In addition to his roles as educator and athlete, Virgilio Zapata is also an outstanding evangelist. His preaching at recent campaigns in Honduras, Nicaragua, San Salvador and Colombia brought thousands to Christ. He was chairman of the 1968 nationwide crusade in Guatemala, and is a member of the executive committee of the Latin America Congress on Evangelism.

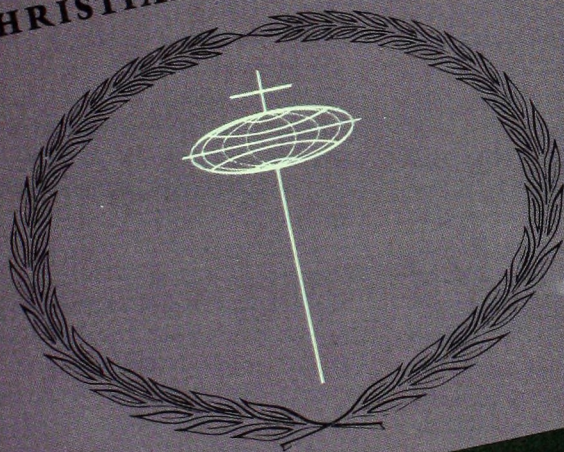
Educator, athlete and evangelist. Through service in all these capacities Virgilio Zapata presents the gospel message to his own people.

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FILL IN COUPON AND MAIL TODAY



# From the "Congo" to "Ole Man River"

In this era of "vets, jets, mods, and minis" everybody is in motion, with most citizens acting as if mobility were going off the market. So there is no marvel when one announces — as I do herewith — that in August I attended a Congress on Evangelism in the Democratic Republic of Congo (Kinshasa) and in September a Congress on Evangelism in the United States (Minneapolis).

In both assemblies of concerned and forward-looking Christian leaders it was discovered that, as the Psalmist puts it, "the river of God is full of water." It falls to His people to bathe in it, be refreshed by it, and to be swept along on the current of it.

## They Were Far Apart

Contrasts between the two gatherings were numerous and obvious:

- One was small (about 150 registrants), the other large (approximately 4700).
- "Kinshasa" had the official approval of the Congo Protestant Council, whereas "Minneapolis" neither sought nor was given the endorsement of the National Council of Churches.
- "Kinshasa" had no famous names associated with its organization and preparation (its coordinating secretary was an American missionary and its chairman was a dynamic Congolese, who is head of the Department of Evangelism of the CPC, the Rev. Jean-Perce Makanzu), whereas the honorary chairman of the U.S. conclave was the renowned and generous Billy Graham and the actual chairman was the Rev. Oswald Hoffman of the international "Lutheran Hour" radio ministry.
- "Kinshasa's" political context was that of a vast country (an area as large as all of the United States east of the Mississippi) still in the throes of the struggle to realize those democratic principles it espoused when suddenly handed its independence in 1960, whereas "Minneapolis" was set in the midst of a nearly 200-years-old republic whose democratic principles have yet to be fully realized and which may soon face a graver threat from the fascist right than from the communist left.
- "Kinshasa," finally, did not give the social application of the gospel a place on its agenda (a procedure which the committee defended by saying that social issues would be taken up at a subsequent conference), whereas "Minneapolis," with more courage and honesty than most of us have ever seen among contemporary evangelicals, faced *up* to the ugly facts and then faced *down* in the presence of our reproving Lord.

If these were the contrasts, what, it may be asked, were the similarities?

## They Were Close Together

For one thing, both convocations had to settle for a restricted use of the word "congress." When the dictionary says that "congress" means an *act or state of coming together*, the definition applies to both events. When it says that a

congress is *the supreme legislative body* of a nation or organization, the definition is completely inapplicable. Neither assembly was authorized by any ecclesiastical body, nor did it have any legislative powers.

Both meetings, moreover, assumed rather than argued a working definition of "evangelism." It was assumed that evangelism has something centrally to do with Jesus Christ, whom to know is life and whom not to know is death. It was assumed that Jesus is indeed "the man for others" and that His humanity is to be unambiguously confessed; it was at the same time assumed that the "man for others" can do more for others than they can do for themselves only because He brings with Him into this self-giving for man the nature and the resources of God — His love and holiness. In neither congress was there any double-talk about man as needing only to learn that he is already saved in the universalism of Christ's love or that getting "with it" on race, poverty, and peace is a sure sign that you are an evangelist.

Thirdly, both assemblies were so painfully aware of evangelical shortcomings that they had no time for ill-informed and bombastic attacks upon other Christians and other Christian forms of organization and witness. As Dr. Hoffman told the conferees in Minneapolis, "We are not here to *fumigate* the churches but to *invigorate* them." (Dr. Graham afterward drew an approving chuckle from this audience when he remarked that most churches need *both* treatments, though he agreed with Hoffman's positive emphasis.)

Both congresses, in the fourth place, were wide open to those varied approaches, structures, and techniques (let the word perish!) by which it is possible to evangelize. In Africa as in the United States, evangelical Christians are discovering that the New Testament is definitive and decisive on the *message* of evangelism but open-minded and open-ended on the *method*. Christ crucified and risen "for us men and for our salvation" — this is the message. "All things to all men" in order "by all means" to "save some" — these are the varied tactics that belong to the method.

Evangelism that persuades by a style of life in the setting, for example, of a labor union and evangelism that dialogues in a student forum; evangelism that comes through in a house-cell no bigger than a baker's dozen and evangelism that rings out in a 100,000 capacity stadium — what matters? If Christ is there and His offer to make men the transformed members of His new humanity, then evangelism is present.

In Africa, perhaps more than in the United States, the evangel is scoring. The secretary of the Congo Bible Society told the congress that there are Protestant groups in that country that are reporting as many as 5000 conversions a year. And Ruben Lores, of Latin America, evoked applause when he declared: "Some sociologists are saying that if present rates of growth continue, by the end of this century Africa will have more Christians than any of the continents."

If I may apply to both of these congresses a phrase made famous by the late Pope John XXIII, and applied by him to Vatican I, we had the experience of getting some windows open in order that fresh air might blow in!

PSR

# Off With the Tinted Glasses!

There is an odd difference between the reasons people have for wearing dark glasses. Some people wear them — especially the “celebs” — because they don’t want to be seen. Others wear them because they can’t stand the glare of what is out there to be seen.

The commuter train was bringing the suburbanites to their skyscraper offices. It passed through a slummy area where people and buildings were alike decaying. A business executive who had been looking out through the window turned away and, as he did so, said to his fellow passenger, “I can’t stand such sights.” His friend replied, “Perhaps the least you could do is to keep on looking!”

That isn’t easy. It is much easier to wear dark glasses. Even the exercise in which this executive was self-protectively engaged — it is known as the *averted gaze* — is a form of wearing tinted spectacles.

There is a sense in which all that we have been saying in this issue of World Vision Magazine comes down to a stern summons. It is the summons to remove our sun-resistant glasses and face things as they are. In no small measure it is a call to re-education at all levels of action in the task of mission to the world.

## New Training for the Sent

At the level of *missionary training* this process of retooling is required. A more unified grasp of what the Bible is all about, greater theological competence, a more sensitive approach to the problems of communication across cultural barriers and linguistic fences, an acceptive adjustment to the new role of the Western missionary as the servant of the indigenous Christian fellowship rather than the director of a force of national workers — these goals must, under God, be achieved.

Beyond all of this, there is another kind and quality of training without which the Western witness will have a voice as easily rejectable as “sounding brass or a tinkling cymbal.” It is the sort of “boot camp” training that means getting dirt under one’s fingernails through Christian involvement in some of the darker, tougher jungles of need right here in the USA.

A fictionalized incident described by a seasoned Asian missionary in a book that is soon to be published will point up my meaning. The scene is a crowded railway station in India. John Doe, a new missionary, is on his way to Benares (now called Varanasi). Slipping a cassette into his portable recorder, he will smooth the long wait for his train by playing some hymns. In one of them the words come swelling out:

*“Far, far away in heathen darkness dwelling,  
Millions of souls forever may be lost.”*

A young Indian accosts him: “Why did you come here?”

“I believe that God sent me.”

“But why here? Why not New York or Chicago?” And here John Doe discovers that the young man has been a

student in the United States.

“You Westerners think,” he went on, “that we are all heathen in darkness... I wrote those very words in my notebook when I was taken to church by a student friend in Boston. Have you ever seen anything in Calcutta as obnoxious as the movie ads in New York’s Times Square? It was a great insult to us when they took the name of our city for that filthy play off Broadway.” Clicking his knuckles, the young Indian went on relentlessly, “Didn’t you Western Christians fight each other in two world wars! And what about those drug addicts — do they not look more lost than anyone on this station platform? Then why say the heathen are far away!”

But the Indian accuser was not finished: “So if you have any answer to our hunger and misery, fine. But first tell me what you did for the mess in your own nation before you came here.”

Unless missionary training means being educated to *thaw* many a recruit, seeking to win the Asian or the African heart for Christ, is going to find himself discredited before he gets started.

## New Training for the Senders

At another level our Western churches need re-education with regard to the new situation of *missionary withdrawal and indigenous-church growth*. “Withdrawal,” it should be explained, may mean simply the handing over of title and office to a Christian national or it may mean the actual removal of the missionary from the country of his adoption — by force of circumstances or by government regulation.

Since 1967, for example, there have been no foreign missionaries working in Burma. An Indian Christian leader to a group of us this autumn that India now has in residence only half the number of North American missionaries it had ten years ago.

It is both tragic and stupid if these developments have any other effect than to send Western Christians to the wailing wall, bemoaning the death of missions.

Imagine a local congregation in Iowa that once had a missionary from its ranks working in town X in Burma. Prayer was focused on him (or her). Financial support was channeled his way. The missionary may now be in Thailand or back in Iowa. Re-education for that congregation means that the funny-sounding name of the Burmese pastor in town X should become familiar to the Iowa Christians and appropriate supportive measures adopted and sustained by them. Letters will help. Filmstrips and still pictures will help. Speaking the brother’s name in the pastor’s prayers will help. The Holy Spirit, we can be sure, will help.

Off, then, with our tinted glasses. The new facts of the world of mission — both the good and the bad — must be seen without blinkers.

And we must *act* — with integrity, adaptability, and loyalty. The Lord of mission asks for nothing less. PS